The American Missionary

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Help Wanted

I HAD just stepped into a village church. It was a little church and in external appearance not at all notable. It had but one room. And yet the moment I entered I felt an air of loving reverence for a holy place. The floor had been newly painted; the pews oiled and polished; up the middle aisle extended a strip of rubber matting. The pulpit steps and platform were neatly carpeted. A small, white-covered table stood at one side against the wall and on it song-books were neatly piled. One realized that somebody cared about that little church. It bespoke the same efficient oversight one finds in a well-kept home. That it was God's house had not seemed a reason for slighting it.

In striking contrast was another church in the same village. More pretentious, it was less clean. Its whole interior aspect was depressing. It sat stodgily in an atmosphere of careless neglect. The moist basement floor exhibited a patch of green scum. No one in his senses could deduce any love for God from the appearance of this building.

Are there not far too many churches of the second sort? Smoke-clouded walls, windows dim with dust, hymn-books all askew, tossed into corners, pews marred, floors grimy, last Sunday's wilted flowers still cluttering dirty vases! Actions employ a vigorous tongue where precepts only whisper. What spirit of reverence for the sanctuary is to be expected from children accustomed to such surroundings! "The Lord is in his holy temple" proclaims the preacher, while every cobweb, every backless book, every piece of last year's litter joins in a chorus which drowns him out. "How amiable are thy tabernacles, O Lord of Hosts." What a joke that is in many a building which calls itself a church!

And the outside is frequently as bad as the inside. Unkempt yards, aging steps, unpainted doors and thresholds worn and rotting betray all too accurately the lack of care within. A movie place or a candy kitchen with no more enterprise would fail in a month. Yet we wonder why people do not like to come to church.

WANTED: A consecrated church janitor, a worker who believes that cleanliness is next to godliness; a Christian who will sweep and dust "as unto the Lord and not to men"; one who can wield a hammer and set a pane; a man who knows that a good church janitor belongs to the ministry.

WANTED: A congregation that cares enough for God to pay for the maintenance of his house; a Board of Trustees that will put the janitor's stipend on the line in the budget immediately following the pastor's salary; a people trained to cooperate with the janitor—or sexton, if you like the old word better—in keeping the church building clean, inviting and in good repair.

"I was glad when they said unto me, Let us go into the house of the Lord."

The New Order

THE Congregational Home Board at its semi-annual meeting in Minneapolis, upon the recommendation of the Commission on Missions, decided that a merger between *The Congregationalist* and THE AMERICAN MISSIONARY be effected by making THE AMERICAN MISSIONARY a monthy issue of *The Congregationalist.* In this modified form *The Congregationalist* is to be published as now, in Boston, Massachusetts, by the Congregational Publishing Society under the charge of its present editorial staff and business manager. The editor will, however, be assisted in the preparation of the monthly missionary number by an Editorial Council representing the Societies of the Home Board. The annual subscription rates for *The Congregationalist* will be the same as at present, namely: single subscription $3.00; ministers $2.75; clubs of five or more $2.75.

The monthly missionary number is to be offered under separate subscriptions at the former rate of 75 cents per year with a club rate of 50 cents for clubs of 50 or totaling one-tenth of the membership of a church.

This plan of union was prepared by a special committee appointed by the Commission on Missions with Dr. Gilroy, the editor of *The Congregationalist,* as its chairman. Neither the editor nor the business manager of THE AMERICAN MISSIONARY had a place on the committee, the interests of our magazine being represented by the Promotional Cabinet of the Home Board. It was at the suggestion of this latter body that the questionnaire was printed in our April issue, the results of which appeared on page 26 of the June number.

It is to be noticed that *The Missionary Herald* is not included in this merger as was originally proposed, but is permitted to continue its independent life. The reason for this permission is said to be an emphatic protest against the proposed union presented by the American Board's Prudential Committee which declared with unanimous voice that *The Herald* as a separate publication is an essential feature of its plan for raising funds and carrying on its work and could not be merged without disaster. The corresponding body in the Home Board, on the other hand, seems to have set no such value on its organ of publicity.

It would be idle to pretend that we like this plan which means, as we see it, the end of our own prosperous little paper with doubtful advantage to *The Congregationalist* and danger of serious loss to the Societies. Nor will it be welcome to the majority of our subscribers judging their minds by their responses to the recent questionnaire. Yet it may, if it can be made to work, result in important savings.

One must not forget, however, that the men who have decided upon these changes are our own representatives, the best and wisest we could find and every one of them above suspicion of unworthy motives. Their conclusions were deliberately made after long and careful study of the situation. They doubtless had in view considerations which do not publicly appear. It is also possible that in certain details the plan, which is still plastic, may be improved. When in its final form the new enterprise is ready for launching, our part will be, leaving the entire responsibility for the change with those who have ordered it, to give it our whole-hearted support.

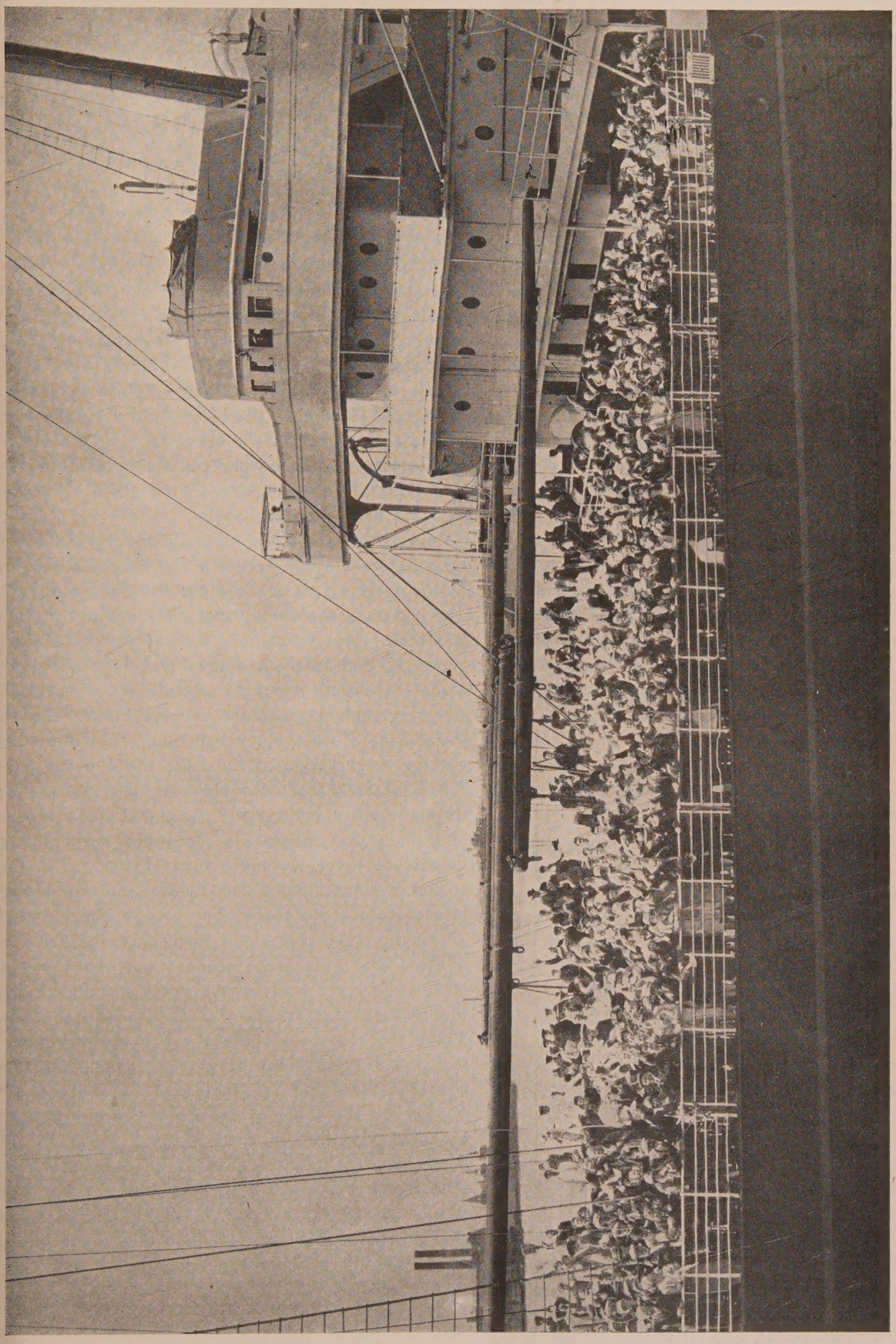
The British Pilgrims

OUR delightful visitors have come and gone like a flash. Here they are seen as they appeared in Boston Harbor upon the deck of their *"New Mayflower."* It is hard to show twelve hundred persons upon one page, but if you use your microscope and turn from face to face you may get a faint notion of their quality. Fine looking folks, are they not? Just as we said they would be.

They have made a distinct impression upon Boston, and even New York amid its rush and uproar has been moved by their gracious presence. They have been eloquently welcomed by governors, mayors, heads of universities, and leading clergymen. Harvard University has cordially received them; they have seen Lexington and Concord where their forbears in spirit and in sympathy were on our side. They have traversed lovely suburbs about the Hub, and have been entertained in groups and their various spokesmen heard at no less than twenty-five churches.

They have seen Plymouth and its famous rock and ancient Burial Hill steeped in heroic memories.

New York gave them its welcome upon the first hot day of the year. We fear they suffered from the heat, though they showed no signs of it not



THE ARRIVAL OF THE *"NEW MAYFLOWER"*

even of mental indigestion through being forced to listen to so many speeches. They have seen Brooklyn's Plymouth Church. A great public meeting has been held in their honor at Broadway Tabernacle. They have been personally conducted about the city—its museums, shops, newspapers and Great White Way; and, finally, a mammoth farewell banquet has been given in their honor at the Hotel Astor. We hope that we have not killed any of them by our well-meant attentions. Being a sturdy folk they seem to have borne up bravely under it all. On the home voyage they will have ample time to rest and talk it over—also profitable reading matter, to wit: the June number of THE AMERICAN MISSIONARY, an addressed copy of which awaited each of them in his stateroom.

Unsifted Light

WE have been reading with deep interest an account of Germany's *Wander Vögel,* Wandering Birds, which appeared in a recent number of the *Hamburger Nachrichten* and is brought to us by the *Review of Reviews.* It seems that the young people of that country, as a part of their astonishing youth movement, have taken up in enormous numbers and with vast enthusiasm the ancient practice of travel on foot. Every beauty spot in the land is invaded by continuous troops of these cheerful pilgrims. They penetrate the forests, camp along the edges of the lakes and swarm over the battlements of the ancient ruins; while every mountain echoes to the music of their laughter and singing. For their accommodation at night or over week-ends, simple shelters or "nests" have been provided by the thousand. The fixed law of these small hostelries is said to be morality, simplicity and the will to endure hardships. The number of such lodgers received for the night has exceeded two millions in the course of a single year.

Many features of this movement might well be envied by our own country, where, because of the ubiquitous motor car which has made riding so easy and walking so tedious and perilous along its gassy highways, we are in danger of losing our legs through disuse. For genuine recreation, for pure unadulterated fun, a well-arranged hiking tour with congenial mates through an interesting countryside is hard to beat. When you are well shod so as not to blister your feet, your clothing is fit, both warm and light, your pack not too heavy, your ambition under control so that you do not attempt too great a daily mileage, such a venture will bring great profit as well as rare pleasure. Hiking strengthens the muscles, deepens the breathing, steadies the heart; it sweeps the cobwebs out of the brain; it makes the plainest food delicious; it "sets you up on your toes." A tramp is far superior to a motor tour—a form of recreation that we by no means despise—because it brings one into so much more intimate relations with the land through which he travels. The motorist is like the man who hastily shuffles over the pages of a book, glancing at the pictures and chapter heads, but never really reading a paragraph. Fifty miles on foot is worth more, as an educational experience, than a thousand on rubber tires. This is, of all places, most certainly true among the mountains. There is force in John Ruskin's insistence that no one can really see a mountain view until he has earned the right to do so by climbing to its summit.

One of the most vivid memories of life is that of an hour spent by the writer at the top of Pilatus in Switzerland. This was before the funicular railway had made that lovely spot accessible to the lame and lazy. My companions, ardent geologists, had gone off with their hammers and left me there alone. At length appeared a group of half a dozen German students, counterparts of these modern Wandering Birds. They had made the climb, beginning at the edge of the lake, through the pastures musical with the bells of grazing cattle; through higher fields where sheep and goats appear and the grassy slopes are garlanded with "living flowers of loveliest blue"; then zig-zag up to the region of pointed pines, deep mosses and tiny Alpine blossoms, until the timber line was reached beyond which the crags rose about them bare and grim or mottled with gray-green lichens; and so on over a steep and rugged trail, icy and snow-sprinkled, until finally they reached the top of the loftiest peak. There suddenly broke upon them the unimaginable, overpowering splendor of a scene which has few equals in the world. At their feet, like a huge turquoise, lay the Lake of the Four Cantons framed by mountains dim in a violet haze, while to the south rose the mighty peaks of the Bernese Oberland, flashing like sword blades against the sky. Too deeply moved for words, the young fellows stood there in perfect silence and then they burst into a song—singing as only the students of Old Germany can—

> "On every mountain height is peace
> And in the vales repose."

This incident illustrates the fact that hiking is even better for the traveler's spirit than for his flesh. This is because of a certain subtle influence that comes down upon a man out of the open sky. An influence, indefinable but very real and very powerful, which, for lack of a better name, we term "inspiration." Is it not a deep sense of the divine presence in nature?

When the doctors discovered half a century ago that their tubercular patients were benefited by being kept constantly out-of-doors, they gave the credit to the fresh air. But one thing puzzled them. It was found that "out-of-doors" in London where no air is fresh but everything is damp and smoky, appeared to be about as beneficial to their patients as "out-of-doors" anywhere else. This mystery was explained by the more recent discovery that it is not so much the air as the light that helps the patient, especially the invisible, ultra-violet rays to which, it is found, ordinary window glass is opaque, yet these do penetrate the murky atmosphere of England's metropolis. Thus it appears that the chief advantage of being out-of-doors is not so much fresh air as fresh light; and, perhaps, that the windshield is as real an obstacle as the window-pane to one of nature's chief healing agencies.

Here is a point where the material and the spiritual come very close together. Are not those life-giving influences felt by every sensitive soul in the woods, among the mountains or by the chafed ocean-side, very much like the ultra-violet rays? They do not enter our homes and offices and are even sifted out by the stained glass windows of our churches.

To get close to nature is to draw nearer to God. "There ain't no infidels out in my country, Parson," we heard an old miner say. "A man couldn't look at them mountains without knowing there must be a God."

Out-of-door worship has a quality of its own, a fragrance, a charm, a power unlike that of the church. Men knew it, for instance, in the days of the Wesleys and of Whitfield when the people gathered by thousands in open fields to listen to the word of God. It is well known today in Northfield where the supreme moments come, not at the auditorium, but at the vespers on "Round Top." Our Master also knew it. His preaching was rarely done in the temple or synagogue, but out-of-doors by the sea or on a mountain's shoulder, and when he wished to pray, it was to the mountains he retired. If one could see him with his disciples as they actually appeared, they surely would not look like those stately, haloed figures in long robes which the artists delight to show. Think of them rather as a bunch of lively young fellows, in ordinary, every-day clothes, hiking with their young teacher up the mountain trails and over the romantic hills of Palestine or sailing upon the bosom of its storied sea.—S. L. L.

Sextuple Meetings at the Twin Cities

EDITORIAL NOTE: *The Homeland Boards met in Minneapolis, Minnesota, May 22-24. At the request of the Editor the folowing brief account was prepared by Mr. Leiper.*

FOR more reasons than one the twin cities seemed an appropriate place for the combined annual meetings of the Homeland Boards. It was a sort of a double triplet affair, since official meetings of the following six societies were held simultaneously: the C. E. S., Publishing Society, C. H. M. S., C. C. B. S., C. S. S. E. S., and A. M. A. One was reminded of the old colored man whose family numbered a generous dozen or so and whose wife had just presented him with triplets. A friend who met him said, "The Lord has surely smiled on you." His reply was, "He done laffed out loud."

The plenitude of technically distinct meetings to comply with the necessary legal conditions was a feature of the Minneapolis gathering which could not escape Board members, and from which bored members could not escape. They stood by the strenuous program with persistence, and all the necessary work was accomplished.

To those who came as delegates from the churches, near at hand or far away, this feature of the meeting could hardly be apparent, for the general program in the public meetings was the most thoroughly unified of any perhaps in Congregational history. This was clearly illustrated by the program. No distinct society names were connected with any of the public sessions.

Business and Inspiration Combined

From the evening session Tuesday, when Governor Christianson spoke, until the closing meeting Thursday night with its fellowship dinner, Indian pageant, and stirring addresses by Dr. R. W. Barstow, of Madison, Wisconsin, and Dr. Charles S. Mills, of New York, the attendance at this three-day gathering was uniformly excellent.

Most of the accomplishments of the business session are not of the kind that make thrilling reading, but many of them were of the sort which contribute to steady progress in complex organized work. Under the able leadership of President William Horace Day, who is simultaneously head of all the Homeland Boards, technicalities were reduced to a minimum and the sessions moved along with commendable efficiency.

Some who found irksome the technicalities of these meetings, which in order to be legal had to comply with somewhat irritating regulations, need perhaps to be reminded that it is not the fact that they are religious organizations which caused this, but rather the fact that there are on the statute books of our various states many complicated laws which govern the actions of incorporated bodies. Corporations with trust funds totaling over $23,000,000 cannot conduct their business in a cavalier fashion without running grave risks of illegal if not unethical conduct. One looks forward to the day of larger church unity with some misapprehension when recalling the fact that instead of six corporations acting as one, a time might come when there may be scores similarly merged and cooperating. Something of this nature is what has actually happened in Canada in the New United Church, and twenty years of preparation were needed to care for the legal aspects of the process of consolidation.

This brief account is not an attempt at a chronological story of all that took place. Rather it is our hope that here may be recorded simply the more important and interesting facts. Among these should be noted: the election to the Home Boards as successors to Irvin Inglis and Mrs. Lansing Lewis of Dr. Frank G. Smith and Dean Grace McLean; the authorization to the officials of the Boards to "cooperate with other church bodies to rent, build, or buy a common office building in New York City" which would house a large group of church and missionary bodies; and, further, the definite adoption of the plan for "merging" THE AMERICAN MISSIONARY with *The Congregationalist.*

The Financial Situation Considered

While there was concern manifested over the decreasing support for the homeland agencies of the church, there was encouragement in the report of Dr. Mills that over $64,000 had recently been contributed through the conditional gift plan on the basis of new rates. Dr. Merrill, reporting as secretary of the Commission on Missions, explained the threefold nature of the Commission's work: *i.e.,* that through the New York office; that through the regional organization; and that through general committees, such as the Layman's Advisory Committee. He pointed to encouraging evidences of progress in a time of reorganization and indicated the steps that have been taken to vitalize and personalize a work which, partly as a result of consolidation, is in danger of becoming impersonal through sheer bulk.

The report of The American Missionary Association to the directors showed a decrease of $23,841 in gifts from the churches during the past year, but indicated on the other hand a gain of $16,712.80 in school tuitions, which now total the surprisingly large sum of $132,192. He noted likewise the gifts in the past year of $26,000 from the General Education Board toward two of the institutions of the Association. Mr. Brownlee, referring to a cooperative study by the General Education Board with its survey of ninety-nine institutions doing collegiate work for Negroes in the South, said that the two universities singled out for development are Howard and Fisk, with whose founding the A. M. A. was intimately associated. He indicated further that in a secondary group of institutions designated for aid both Talladega and Tougaloo Colleges have been included.

In the case of The Extension Boards, as in that of The American Missionary Association, it was rather startling to realize that the bulk of present income is derived from the gifts of those who have passed on; for The Extension Boards this means 62 per cent of receipts totaling $1,113,055.68. Naturally the question arose in one's mind as to whether we of the living church are not somewhat inclined to profiteer on the loyalties of our dead comrades. The disbursements for the year were $1,228,970.21. These were based on very carefully supervised estimates, but obviously created a deficit. The month of April alone showed a decrease of $7,000 in gifts from the churches. It is very difficult for the Society to know how to interpret this decrease, and whether to think of it as temporary or permanent.

Mr. Lobingier, reporting for the Committee on Missionary Education, indicated that the new chairman to succeed Miss Ruth Seabury is Rev. Howell Davies, D.D. Reviewing the work of the year he spoke of the progress made in developing program material for the local church with particular reference to missionary education, and, secondly, in planning the activities of the young people through the Church School.

The record of the year for the Education Society, as presented by Dr. Gates and Dr. Gammon, showed, in a way that stirred the imagination, the effective service that is being rendered among

young people in church and college. Particular emphasis was laid upon the development of the young people's conferences through which the church is exalted in the thinking of youth, training given for leadership, and the realization developed that religion is a normal part of life. Dr. Gammon summarized the progress in young people's summer conference work by saying that the results in changed viewpoints have been quite largely due to the calibre of the faculty members and their understanding of the young people; that the Scriptures have been made usable to many thousands of young people for whom they had hitherto been a closed book; that the place of the missionary enterprise has been discerned by the young people through their contact with missionaries; and that great clouds of doubt have been dispelled through the spiritual processes set in motion on the conference grounds.

Miss Cole reported for the Publishing Society in the absence of Dr. Sidney Weston, who was detained by illness. She summarized briefly the printed report of the Publishing Society, which was circulated to the members and which showed the creditable amount of work done by an organization whose activities are more like "seed-sowing" than perhaps is ordinarily realized. The list of publications for the year 1927-28 includes titles by such well-known writers as Dr. Albert W. Palmer, Dr. Brunner, Margaret Slattery, John Oxenham, and Edna M. Bonser. It was with satisfaction that the delegates observed the degree of success attained by the Publishing Society in the production of the "closely graded Church School courses" which are based on an entirely different theory of the curriculum from that in use in past years; *i.e.*, the starting point is the present experience of the pupil and the method is dependent on his creative participation. The curriculum is integrated around developing personality, its materials and activities being greatly diversified, while its goal is the individual and group solution of human life problems in the spirit of Jesus. The work of the Publishing Society, as that of the Education Society, was admirably set forth at Minneapolis through the exhibit of books and through the Institute of Church School Methods. The latter, which included week-day religious education, was conducted by the Religious Education Committee of the state of Minnesota in cooperation with the Congregational Education Society and comprised a series of departmental conferences under competent leadership dealing with the whole range of Church School activities.

Drs. Gates and Gammon, together with the other secretaries from Boston and Chicago, dealt each with his or her specialty, while Minnesota state executives likewise participated. The Tuesday evening feature of this institute was a banquet for young people held at Plymouth Church and attended by a large and enthusiastic group from the surrounding towns. At the banquet church leaders and national secretaries were introduced. It was interesting to see that those who had been in the habit of attending young people's conferences needed no introduction. They received a boisterously enthusiastic welcome.

Simultaneously with the young people's banquet there was a showing of motion pictures taken in Porto Rico, during the recent inspection tour, by Miss Amy Welcher. Miss Welcher has presented the A. M. A. with a film which admirably illustrates the variety and human appeal of the church, school and hospital activities maintained in the island.

Dr. Mills reported for the Ministerial Boards although there was no technical annual meeting of these corporations. He said that 917 grants-in-aid by the Board of Relief last year directly affected more than 1,600 persons. The average of these grants was only a little more than half those of some other churches; for example, the Episcopal. Dr. Mills indicated further that Iowa having come to administrative unity in the national Board, there are now only four state Boards of Relief which are not operating in complete unity with the national society.

Addresses of Significance Given

Comment on the splendid addresses given in the public meetings would be worth making if there were adequate space. One was impressed by the earnestness, the good sense, and the historical perspective of Governor Christianson, whose speech on "Religion as a Social Sanction," published in a recent issue of *The Congregationalist*, rose far above the level of ordinary addresses of welcome and marked the Governor as a great Christian.

After Governor Christianson, Dr. Charles Stelzle, who was at one time a pastor in Minnesota, where thirty-three years ago he rode an Indian pony over the prairie organizing Sunday Schools, spoke on the subject, "America at the Crossroads." He made a strong plea for the readjustment of the old-time religions to the ever-changing new times and referred humorously to the various activities of "professional patriots" which are expressive of the bigoted and intolerant side of modern American life.

The following evening the main speaker was Dr. Ozora Davis, who dealt with the subject, "Missionary Credentials." Dr. Davis said that never in

the history of the world has any generation so quickly responded to the teaching of true idealism as the college students of today. He paid a tribute to the men and women of all ages who have sacrificed themselves to bring nearer the kingdom of righteousness.

Dr. Agar, former medical missionary to Africa and now a prominent secretary of the Baptist Board, who concerns himself with diagnosing sick churches and prescribing for their return to health, was another notable speaker with ideas for the delegates to imbibe.

The Dean of Women of Carleton College, Miss Georgia L. White, spoke convincingly of the danger of generalizing about "missions" where students are concerned, and indicated how the young people of the modern college respond to realities when they are firmly grasped, as they can be if shorn of the ritual of "churchianity" and old-fashioned "missionaryism."

Colorful music provided by a mixed choir from Carleton College added greatly to the Tuesday and Wednesday evening sessions.

Forum Treatment of Vital Subjects

A great deal of inspiration and information was conveyed by means of a forum series under the leadership of seven secretaries. The subjects considered were: "A Process of Spiritual Enlistment," "Cooperation among the Races," "Cooperation among the Churches," "Surveying Mission Churches," "The Christian Use of Money," "The Betterment of Social Relations," "The Status of the Christian Ministry," "Financing the Work." In all of these the delegates shared quite freely in discussion which brought out many important matters, though one could not avoid the feeling that the limitations of time frequently led to superficiality when these attempts were made to cut through the trappings of conventional thinking in order to deal with basic problems of modern Christian living. So effective was the presentation of the subject "Surveying Mission Churches" by Dr. Walton, of Stamford, Connecticut, that in a late business session the directors of the Homeland Boards voted to appoint a committee whose duty it will be to institute a careful survey of all the missionary work of the churches, in the interests of economy and effectiveness.

Atmosphere of Hospitality Helpful

The meetings took place for the most part in the beautiful buildings of Plymouth Church, in which the atmosphere of cordiality and hospitality was created and sustained by the efforts of the pastor, Dr. Harry P. Dewey, and his generous people. The attendance, which has been characterized as unusually good, was due in large part to the activities of Secretary Ansel E. Johnson, who spent some weeks in cultivating interest among the churches of areas adjoining the twin cities. The spiritual atmosphere of the meetings likewise would not have been what it was without the devotional services under the thoughtful and invigorating leadership of Dr. Albert Palmer, of Oak Park, Illinois. Particularly striking was his discussion, one day, of the spiritual implications of our heritage as Christians of the Pilgrim way. He said that we have to say goodbye to the outworn in that heritage, reinterpret the symbolic, and keep what is eternal.

The young people's banquet, the dinner for delegates in Plymouth Church, and the closing fellowship dinner in the Park Avenue Church were made possible through the skilful and untiring service of the ladies of these two churches, whose accomplishments added greatly to the enjoyment of the delegates. An auto tour of Minneapolis and St. Paul was provided by the entertaining churches on the closing day and took place under ideal weather conditions. The fame of the twin cities will live long in the memory of those Congregational folk who attended the Home Boards' gathering there

Missionary Education Progress

STEADY gains in the volume and quality of missionary education work now being done in the churches and Church Schools give evidence of the stimulus which has come through the cooperative work under the Committee on Missionary Education.

A report on World Service Schools, June 1, shows 2,089 schools definitely enrolled and 105 from whom report for this year has not yet been received. This is a gain of 114 schools since last year.

The number of registered leaders who receive the materials for World Service schools is 3,369 this year, compared with 3,061 in 1927. There are 1,526 Primary leaders, a gain of 202. The increase in Junior leaders is interesting and significant. A few years ago there were not more than two or three hundred registered correspondents using graded material in Junior departments. Now there are 1,455, nearly as many as for Primary work.

These figures indicate that missionary education is becoming more widely recognized as an important factor in the work of our Church Schools. This is one more step forward toward world vision and the spirit of service in coming generations.

The Minneapolis Institute of Church School Methods

An Interesting Feature of the Homeland Boards Meetings

By Secretary HERBERT W. GATES

THE Education Society decided a few years ago that the best way to present its work at the Annual Meetings of the Societies would be to conduct an Institute which should both illustrate the service which the Societies can render to church workers and demonstrate its value. This policy has been followed with growing success and the Institute which was held in connection with the Annual Meetings at Plymouth Church, Minneapolis, May 22-24, has proved the most successful of all.

The Institute was organized and promoted by the Religious Education Committee of the state of Minnesota in cooperation with the Education and Publishing Societies. The local committee, under the able leadership of Rev. Oscar W. Low, Assistant Pastor of Plymouth Church, and Rev. Ansel E. Johnson of the Commission on Missions, had done a fine piece of work, the results of which were shown both in attendance and in interest. A record of attendance kept during the session indicated, at the close of the Institute and the various conferences connected with it, that it had reached nearly a thousand people representing from seventy-five to one hundred churches.

The Institute opened with departmental conferences: one for cradle roll, nursery class, and kindergarten workers, led by Miss Frances Weld Danielson of the Congregational Publishing Society, with Miss Elizabeth Dewey presiding; a conference for junior workers, led by Mrs. Louis Auten, Mrs. Matthew E. Anderson presiding; and one for adults, including leaders of young people and ministers, at which three addresses were given: "Modern Problems in Religious Education," by Secretary Gates of the Education Society; "Leadership Training," by Secretary Shaver, Director of Leadership Training of the Education Society; and "Setting Up the Church Vacation School," by Dr. Gammon, Associate Secretary. With each of these addresses there was opportunity for questions and discussion.

During the noon hour two luncheon conferences were held—one for those interested in the children's division, at which "The Religious Nurture of Childhood" was discussed, under the leadership of Miss Danielson and Mrs. Auten; and another for adults at which Dr. Weston of the Publishing Society was to have spoken on "Recent Developments in Curriculum Making," but, as Dr. Weston was unable to be present because of illness, Miss Eleanor F. Cole, Associate Editor of the Publishing Society, spoke regarding the new Revised Lessons and other features of the modern curriculum.

In the afternoon there was a general session at which Secretary Lobingier of the Education Society spoke on "Missionary Education". This was followed by five departmental conferences as follows: one for kindergarten and primary workers, led by Miss Danielson; for junior workers, by Mrs. Auten; for intermediate workers, by Dr. Gammon; for workers with seniors and young people, led by Secretary Stock of the Education Society; and for workers in the Church Vacation School, led by Miss Grace M. Chapin and Secretary Shaver.

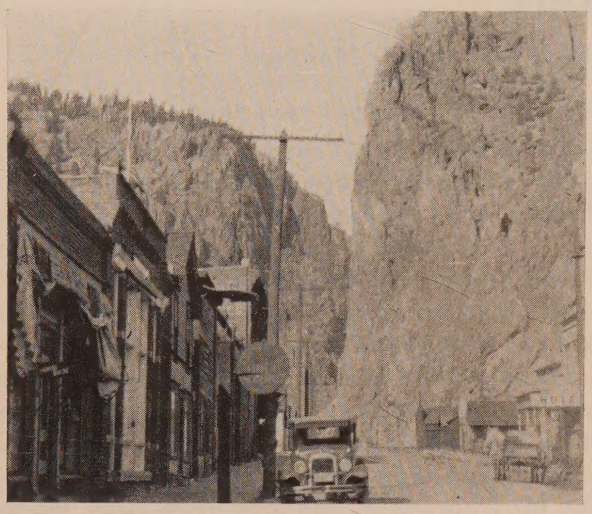
On Tuesday evening there was a banquet for young people, which was largely attended and gave evidence of fine spirit and wholesome interest. Secretary Stock made the principal address at this banquet.

During the remaining days of the convention the religious educational workers of Minneapolis and vicinity showed their determination to make the most of this opportunity. Each noon and evening saw some group gather to discuss with members of the educational staff some special problems in relation to their work and all the members of the staff who were present found themselves almost constantly engaged in personal interviews. It was a busy three days, but we came away from it with feelings of great satisfaction and with keen appreciation of the work of the local committee which had helped make the Institute so successful.

Already letters are coming to our office saying that we must have more of such institutes. We believe that it is one of the best lines of service that the Educational Boards can render, for it opens up new vision and gives stimulus for better work in the churches. Our keenest regret is that our staff is so limited that we cannot begin to meet the requests that come for work of this nature. The Education Society sorely needs additional workers, specialists who shall be able to give practical and expert leadership.

Paying Ore

By REV. JAMES F. WALKER, *Assistant Superintendent in Colorado*



A SECTION OF MAIN STREET IN CREEDE, COLORADO

Conserving Human Values in an Old Silver Camp

A Fine Church Edifice Saves the Situation

A Wonderful Sunday School. Evangelism Without a Minister. Precious Ingatherings

CREEDE is a mining camp. It is also the county seat of Mineral County, Colorado, located in the mountains nearly nine thousand feet above sea level. It is an old camp; has had its day, but has not yet ceased to be—not quite—for there are still three hundred people living there. The great Amethyst Lode, the mother vein of the camp, formerly furnished a vast tonnage of high grade ore. The camp as a whole has produced to date over ninety million dollars in silver and gold, chiefly silver.

Although the high grade ore has been largely removed, vast quantities of low grade still remain. Several mines are at present working and about thirty-five men are employed. These are taking out a little ore that yields a small margin of profit after shipping and smelting charges are paid. In securing this small amount large tonnage of low grade stuff has to be handled.

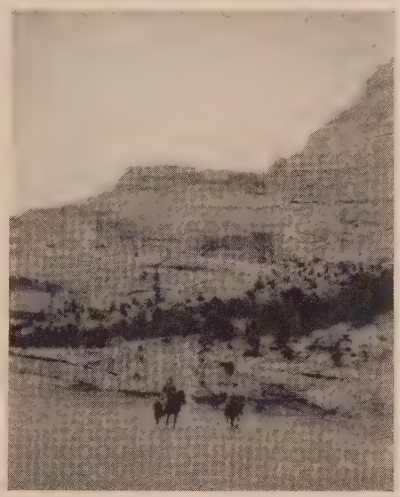
There are several properties in which this process has been going on for years. It now appears that Creede may emerge from a "has been" and enter upon a new lease of life. As a bonanza camp it was subject to the ups and downs of sporadic spurts and high grade strikes that yielded fortunes to a few individuals but left the community quite prostrate; for the people who got the money, of course, lived elsewhere.

The charges for shipping and treating the ores are from fifteen dollars up, according to the values they contain. Anything running less than thirty ounces of silver to the ton must therefore be left on the dump. Processes for treating this low grade ore are now, however, no longer a matter of experiment. Small unit mills can therefore be installed at the mines for about twenty thousand dollars each that will enable the operators to handle, at a profit, the ore carrying even fifteen ounces of silver. Some of the richest mines are in litigation, benefiting no one at present but the lawyers. There are enough others, however, so that if they can once get to treating the low grade ores at home and conserving the shipping and smelting costs, Creede will have prosperity again for many years to come.

Possibly you are asking, "What has all this to do

SCENE IN BEAR RIVER CANYON

with religion and church work?" In 1892 the Congregational Church of Creede was organized and the present edifice erected thirteen years later. Humanly speaking the promoters of the gospel work in those days were seeking to do just what the mine operators are trying to do now, namely, to conserve lost values, the one dealing with intangible assets of unknown, unmeasured worth; the other with intrinsic values that too often perish with the using. The character and soul values, like the low grade ores, were being thrown over the dump. The method of conserving soul values was a known process, just as the method of saving the silver and gold values is now, but they had to have the plant, the equipment, the soul mill, if you please. A campaign was inaugurated and the mill for saving souls—the church building—was erected with generous aid from the Church Building Society. Was it worth while?



TRAVELING IN BEAR RIVER CANYON

Soul values are still being lost. The raw material cannot be treated and the impurities removed unless it is brought to the mill. For this the workers are few; but results are being obtained, as you shall see. The Creede people are still very grateful for what the Congregational Home Missionary Society and the Congregational Church Building Society have done for them. They have a splendid building, a church that would be a credit to any community ten times the size of Creede and they have preserved it in fine condition. They are proud of their church.

Listen, friends, hold your breath for just a second. There has been no settled pastor in Creede for over eight years. Yet the Sunday School in all this time has not ceased to function except for a brief period last summer when they were redecorating the interior of the church at an expense of one hundred and forty dollars. When I was there, on February fifth, there were forty-eight in the Sunday School, with six orderly, well-conducted classes. The offering was three dollars and forty cents. They are using the best and latest Congregational Sunday School literature.

In addition to this they are conducting regular Sunday evening worship for old and young, something after the order of a Christian Endeavor meeting. I arrived there, three hundred and twenty miles from Denver, on Saturday, February fourth, unannounced. I had sent word of my coming, but the party to whom I had written had been gone for months, as I discovered upon arrival. I called on the assayer, Jack Comstock; the furniture dealer, Mr. Warren, and Dr. McKibbin, all of them old-timers in both the town and the church. There was no room for doubt as to the warmth of their welcome. Notices were at once posted for services on Sunday morning and evening.

The doctor told me that there were some who would like to unite with the church. "In fact," he said, "we have already received some of them by vote, but they would like to be formally received and given the right hand of fellowship. I am sure that there are others who will want to join when they know that you are here. Can we have a reception service tomorrow?"

"Certainly," I replied, gladly.

Twenty-two were present in the morning and I had the joy of receiving twelve of them into church fellowship, three on confession of their faith. As I had not dreamed of any such ingathering I did not have a manual of any kind with me, but the people were delighted with what they termed "a

CONGREGATIONAL CHURCH, CREEDE, COLORADO

most simple and impressive service." The superintendent of schools joined on confession, his wife coming by letter. Five of the day school teachers were among the new members. They are certainly a blessing to that church and community.

At the evening service thirty were present and three more were received into the church, and three presented themselves before the altar for the rite of baptism. Fifteen in all joined the church that day, four of them on confession. That was not all that happened either. Their joy was so great that they just gave me a twenty-dollar bill to be used in the world-wide work.

What a day it was! Personally I felt as if I were walking on air in the seventh heaven, and yet I had very little to do with it. I was just a medium through which the work of the good people of Creede found expression; the credit belongs to them.

I, myself, have spent a number of years as a prospector; I have dug with pick and shovel, I have drilled and blasted and held my breath as I have unearthed rare and beautiful specimens. There are many dangers and many thrills and the fascination and lure of it is past description; but the compensations of spiritual prospecting far outweigh and outshine all the gold and silver that the hills contain.

On one other occasion I received fourteen young people into a pastorless church as a result of "home evangelism" done by the teachers in the Sunday School. Surely there are many untabulated results that will be revealed in the heavenly accounting.

Standbys and Quitters

By HARRY R. MILES

THE last pull on any large undertaking has a significance of its own. Mr. Justice Taft, at the annual meeting of a New Haven Settlement years ago, told the story of passengers who bought first, second and third-class tickets in a cross-country stage-coach and then were surprised to find that they all had the same accommodations. Finally, the stage came to the foot of a hill, when the conductor opened the door and said, "First-class passengers keep their seats. Second-class passengers get out and walk. Third-class passengers get out and push." Mr. Taft said that he had come as a third-class passenger and expected to push. Subscribers who have not yet paid their pledges to the Pilgrim Memorial Fund are requested to get out and put their shoulders to the wheel until at least the first way-station is reached, and the minimum goal of $5,000,000 net collections has been achieved.

The handling of these pledges is a difficult and perplexing task. In addition to cancellations and reductions in pledges, which aggregate $488,000, there are still $566,768 in pledges on the books and unpaid. Some of these are gradually being worked out, but a great number are doing nothing. Of this aggregate, $250,000, or more than one-half, represents 5,000 pledges on which nothing has ever been paid. Statements have been sent annually or oftener and no word of response has come from thousands of subscribers. In many cases pledges have been canceled because of the death of subscribers leaving no estate. Many other pledges have been canceled, where changed conditions made payment a hardship. Every consideration of courtesy and kindness has been shown to all subscribers. There is no disposition to force payments when reverses have crippled ability to make them, yet, when all is said and done, it is evident to those who have sought to make collections that many members of our Congregational churches are so deficient in a sense of honor as to allow pledges to lapse with no effort to meet them.

The cost of managing the Fund, including the original campaign, has been under ten per cent of the money collected to date. What should be done as to the pledges still out, many of which subscribers are able to pay? One might say, "Follow them up as long as there is any hope. Though it costs fifty cents to collect a dollar, still there is fifty cents to the good." The Trustees of the Annuity Fund do not approve of high overhead like this, even if it should bring in the money. They, however, realize that it must inevitably cost much more to collect these remaining subscriptions than it has to gather receipts that have already come to hand. This is an added reason for urging subscribers to speed payment of outstanding pledges, and so end expenses of collection.

There is a story to this money three to five years overdue. In some cases it is a story of irresponsibility and indifference that is disheartening. In others, of heroism that inspires one.

Two kinds of people make up the 13,000 whose pledges are still unpaid. Some take obligations so lightly that they are not even remembered. Others recall but seldom meet them, counting their honor

less than the sacrifice involved. Still others are noble souls struggling with adversity and yet unwilling to be released from any promise made. They want to fight on until they win out.

Here is a man of the first kind. Called upon when his pledge was five years old, he said that he had forgotten it, though he had been often reminded. He paid the first instalment and said he would go on with quarterly payments and clear it up in a year. He never acknowledged the quarterly reminders that were sent him or paid another instalment. A woman active in her church said, "I thought I had paid that pledge. My payments used to come in April." She had paid only the first instalment and must have known it, for reminders went to her annually in April. The representative of the Fund looked up her account on his return to the office and wrote confirming what he had told her, but she has not, in the three years since, answered his letter.

A woman who lives in a palace and who would not think twice before spending $500 on a dress, or holding a reception that cost that much, has paid $100 on a $500 pledge. She told the Secretary that she had not forgotten the rest but had been unable to discharge it. The Fund has lost over $100 interest income by her delay in meeting the obligation she had assumed. A man with a very generous income made a pledge of $500. He believes in giving only to local causes and perhaps subscribed here because his minister is a member of the Annuity Fund. In eight years he has never paid a penny or acknowledged a letter. When called upon, he said, "I had forgotten it and I think I will not pay it." The Secretary replied, "You remember that you signed a promise to pay $500? As a business man you know that the fundamental point in insurance is security. We need the money to meet obligations assumed in behalf of 2,400 ministers on the basis of these pledges." The man answered, "The way you present this matter is very offensive to me."

Now turn to men and women of the other kind. A woman pledged $25 and paid her first two instalments promptly. Three years later she wrote that she had become a widow and was obliged to earn her living with the little help she received from two school boys. They had had considerable sickness in the family. She said, "I hope to be able to finish the payments and I certainly shall do so eventually." She was asked a few years later if she was not undertaking too much and replied that she had not forgotten her pledge but that many times when she expected to pay she found the money was required elsewhere. She did not wish to be released. After a break of six years she took up payments again and completed the last three instalments in two years.

A man pledged $500 just before the tide turned against him in business affairs. He suffered disastrous losses in business and was called upon to spend thousands of dollars on the sickness expenses of relatives. When called upon at the end of seven years, he told the Secretary that he was going to pay the pledge and the interest that had been lost by his delay. Shortly after he was able to meet his first instalment with the assurance that the rest would come.

Another hero is a business man of large affairs and large generosity. He had a habit of giving a tenth and increased this to 20 per cent as he prospered. Then the war brought heavy losses that all but ruined his business and compelled borrowing large sums. He not only faced this load with courage, but took over the stock of acquaintances who had invested in his business because they believed in him, and he now has the satisfaction of knowing that he is the only one who has lost a penny in the misfortunes of the business. For years his factory has declared no dividends, but plowed in all earnings for payment of loans. He has not, himself, taken out a cent, but has gone into smaller quarters and lives off the rental of his beautiful home. He has been obliged to curtail benevolences but has not reduced these more than his living expenses. His weekly gift to his church is the same amount that he and his wife spend on their table. With this heroic economy, he is winning out. He has paid most of his debts. Employees who have benefited by his profit-sharing plan have stood by him. He welcomed a chance to talk over his pledge, saying that gifts to the Ministerial Boards interest him more than any others and that he is going to pay his pledge in full.

When one meets a man like this he realizes that in this half a million dollars of Pilgrim Memorial Fund pledges still unpaid is some of the most precious money that has been subscribed. It has been vowed out of conviction too deep to be disturbed when payment that looked easy proves hard indeed. Those seeking to collect the money become so interested in heroes like this for their own sake, and so desirous to see them gain the victory they deserve, as almost to forget that success will bear any relation to the Pilgrim Memorial Fund.

Unbounded admiration is due these great-souled standbys, but it is time for the quitters to get up from their comfortable seats in the stage-coach and do some pushing.

Personal Observations of Negro Progress

By REV. PAUL E. BAKER, *Dean of Fisk University*

SINCE coming to Fisk it has been my good fortune to attend associations of farmers, teachers and ministers in most of the states east of the Rockies. My special study has been the economic, the educational and religious situation, particularly among colored people. It has been my privilege to meet a majority of the leaders in these fields and to visit the institutions doing constructive work on these problems.

Race consciousness among Negroes appears to be developing rather slowly. It was the policy of the white man for generations to keep the colored race divided against itself. It has still a tendency to doubt the capacity of its own members in business and professional life and to give confidence and support to those of another race. This habit has its advantages but also its disadvantages. There is a type of racial loyalty and cooperation which is both commendable and helpful.

Not So Rich as they Seem

In the field of economics, one might easily resort to superlatives in describing the material progress of the race in the past sixty years. It is rather startling to hear that one-fourth of the Negro families in America hold title to the homes in which they live; that one hundred million dollars are on deposit in the colored banks of America; that three hundred million dollars of insurance is written by colored companies on colored people; and that Negro wealth in America has passed the two billion mark. Considering the distance the race has travelled since 1865, the development has been marked. Considering the distance yet to go, the advance has not been great. In view of the fact that there are upward of twelve million colored people in the land, the amount of their per capita wealth is still very low.

It is easy to exaggerate the material resources of Negroes in America, and that exaggeration operates to harm the race. The majority of big buildings to which colored people hold titles are heavily mortaged. The homes, offices, cars and clothes of colored people are not always an index to their wealth. Business and professional people must put up the appearance of success and prosperity. Many colored people who seem to have large holdings are laboring under heavy debts. It will take at least a generation more before the race gets out from under these burdens and really comes into a degree of economic freedom.

Progress That is Real and Remarkable

The white people of America expect Negroes to take a larger share in their religious, educational and charitable institutions than they are really able to do. This places the colored man in an embarrassing and unfair position. He seems closefisted and inclined to be dependent when in fact he is financially limited. There are a few who have money but will not contribute. However, most colored people are doing more in proportion than white people. The educational situation fifteen years ago compared with today reveals marvellous progress. This progress has taken place all along the line from the elementary department through the high school and college. Mr. Jackson Davis of the General Education Board in his Commencement address at Atlanta said: "It is a matter of policy, more or less clearly defined, that each state is committed to the education of Negro youth from the elementary school through high school and college at public expense. . . Negro education as a part of the day's work is a platform upon which North and South, black and white, can unite."

Many Factors Have Helped

Recent developments have been due to many causes. Perhaps the large emigration has been the largest factor. The Inter-racial Commission has helped. The General Education Board and the Carnegie Foundation have poured large funds into the South. The four thousandth Rosenwald elementary school has been dedicated. The Jeanes and the Slater Funds have encouraged better teaching. The colored youth of the South have shown their desire for and the ability to acquire an education. There are 13,500 college students registered in ninety-nine institutions of college grade, an increase of 150 per cent in five years. Colored colleges now have twenty-one millions of endowment, one-third of which is held by Tuskegee and Hampton.

Nevertheless, we are only in the beginnings. If the present growth continues there will be 30,000 college students in the next five years. This means the present college capacity must be doubled. The twenty-one-million endowment is much less than the sum held by each of several institutions of learning for white people. Money will have to be raised by the millions, therefore, in the next few years if the demands for Negro education are to be met.

On the other hand, there are several significant facts that must be noted. An alarmingly large per

cent of the educational work for Negroes is of an inferior grade. Much work known as of college grade is not much more than of high school rank. Many of the teachers are inferior in ability and training. The equipment, especially in the form of laboratories and libraries, is very limited and of inferior quality. The buildings are old and dilapidated in many instances. My marvel is that colored students have been able to get the type of culture and education they have with such limited and poor equipment.

There must be less denominational rivalry and more cooperation among the church schools. There should be an effort to combine many of the competing institutions in order that a higher type of work over a larger area may be offered. The church cause must recede that the work of Christ may advance.

Colored people will have to take an increasingly larger share in the financial burdens of education. Jackson Davis says, "Colored people need the discipline of the management and support of their higher institutions. In no other way, can they express their highest idealism and demonstrate their capacity for unselfish creative living."

Competition from within and from without is making a higher type of business and professional leader for the race essential. This means the development of university life in some of our colleges. Lawyers, doctors, teachers, scientists, journalists, social workers must increase in numbers and quality of training. Graduate work is the next step.

It is clear that education is going to be increasingly expensive for students. In ten years, it will cost a college student $1,000 a year in the leading institutions. In so far as students are able, they should meet the costs of their education. This makes for dignity and will give better opportunity to a larger number of students. However, some of our most promising students must be subsidized if they are to receive an education. Churches, fraternal organizations and generous individuals should provide scholarships and loan funds.

The cultured development for the past sixty years has also been phenomenal. The type of homes occupied by colored people and the taste with which they are equipped are features to draw warm admiration. With the means at their disposal, the housewives show remarkable taste and ability. This esthetic element is to be noted in clothing, in club rooms, in shops, in all places touched by Negroes. I am not sure that the colored race needs to make a *special* contribution in dramatics, literature, art, music and religion. This can easily be over-emphasized. In America, the kind of people needed most is not a special group but one which blends into the common life. I hope Negro people will not limit themselves to any one occupation or profession. I hope they will make contributions in all fields since they have a capacity for all lines of endeavor.

Fewer and Better Churches

In the field of religion equally interesting things have been happening. The most influential institution is the church, and yet it is the institution in greatest need of sweeping and radical changes. Its power and influence make it the more dangerous without a reformation. The service of the church since 1865 cannot be overstated. It kept the candle of knowledge and faith burning when at times it seemed it might be extinguished. For many years, almost the only education and social opportunity found in a large part of the South was furnished by the church. Considering the limited church equipment and the small opportunity for educational growth, the minister has done remarkably well. However, we are at the turning of the road. The time calls for fewer churches and better churches. Ministers must get to the place where they would rather let their churches die or be united with other churches than have them duplicate effort. We need better buildings, larger programs, and better leadership. The church must cease to be simply a preaching point and become a community center, serving every phase of neighborhood and family life.

There is a need for a few schools of religion of the highest order. The churches must demand a better quality of leadership or lose their best members. The churches are taking too much money from the public when one considers the service they render. The colored churches have scarcely been touched by the liberalizing movement of the age. However, if the young people coming from our schools are to be held, the churches must soon have a reformation. Modern science, psychology, philosophy and sociology cannot be taught without making a change in religion inevitable. The situation means either irreligion or a change in religious emphasis.

Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.—H. Bonar.

Some of Our Children

By WILLIAM WHITE LEETE, D.D.

GENERAL VIEW OF CARLETON COLLEGE

The Far-Sighted Pioneers!

Champions of the College and Schoo

They Now Light the Pathways of Men

WHAT an inspiration it was to see and hear the Carleton College choir at Minneapolis! And could anyone at such an hour fail to do honor to those who made that college possible?

The story of Carleton is that of many another college that sprang up on the trail of Congregational home missions. Its present name was adopted in 1872 in honor of Mr. William Carleton of Charlestown, Massachusetts—one of its most generous benefactors. But before Minnesota had been ten years in the Union, trustees for that institution had been nominated by the Conference of a few weak Congregational churches there.

Protestantism has always emphasized knowledge as well as faith as essential to life. For it the winners of the West contended as well as those who settled on Massachusetts Bay. They believed that the life abundant which Christ came to give to the world could never be realized without sound thinking. Whittier sang of Massachusetts, she

> "Heeds not the skeptic's puny hands,
> While near her school the church spire stands.
> Nor fears the blinded bigot's rule
> While near her church spire stands the school."

But New England Congregationalists did not stop with the public school; neither did the pioneer of the West. They established in the new lands whereever they went the academy and the college. The messengers sent out by the Congregational Home Missionary Society felt called upon to prepare the way for these institutions as conservators and future cultivators of the seed sown by preaching and evangelism. Happy were they if in every state they could organize a few forward-looking churches and together found a college. The institutions of the Eastern and Middle States had already becom well established; theirs was the difficult task of lay ing foundations in new territories and among set tlers that, as yet, were not sure of their daily brea But at length we see Jacksonville, Illinois; Beloi Wisconsin; Grinnell, Iowa; Washburn, Kansas Doane, Nebraska; Colorado Springs, Colorado Yankton, South Dakota; Fargo, North Dakota; an Whitman, Washington, lifting those beacon ligh that for the years since have marked the progre of the mental life across the continent.

And to this list could be added scores of oth educational institutions South and West that a the pride of the localities where they stand and t generators of an idealism tempered by sound jud ment that must always be the hope of free peopl

The beneficent by-products of the Christia church are many. But institutions like these which we are speaking are not by-products. The are a direct creation. They were established clear and deliberate intent. And it is worthy note that they were often founded where and wh the popular judgment of the times was again them. They were not only produced out of po erty; they were sometimes the object of ridicule.

Over thirty years ago the writer was present a commencement at Beloit College. On that da Dr. Pierson of Hinsdale, Illinois, announced h first large gift to that institution. In an addre full of interest he told how he came to make t gift.

Reared in the East, he had great faith in t West and was on a tour of inspection into tho parts. A friend of his boyhood who lived in Ch cago was his conductor into Wisconsin. This frie

drove a fine span of horses; but the ride was made in a vehicle which today would be considered rather uncomfortable. At Beloit it was necessary for the horses to ford the Rock River. Upon the bluff on the farther side Dr. Pierson saw a single building. It stood out in such prominence, that he asked what it was.

His friend was a man of affairs and, like many to be found—especially in those days when brawn and push counted most of all—was no great friend of higher education. His reply was quick and couched in no elegant terms.

"Why," said he, "some blank fools are trying to start a college up there."

He condemned the enterprise unsparingly and his guest, somewhat surprised, asked further questions. At length, voicing his own opinion, he began to state what the value of such an institution might some day be to both the farmer and the business man, as well as to those more interested in the unseen qualities of mind and character. His views, however, made little impression although the argument was renewed again and again until the journey was ended.

But Dr. Pierson's last word to his friend was this, "Mark you, I am coming West and I am going to get rich, and one of the first things that I do will

of many to that and other institutions—was, we think, fifty thousand dollars.

There have always been many opposers to all forms of missionary effort or of higher education. It is only the Christian idealist who has consistently championed them, and no men have seen more visions and dreams than did the men who covered the plains of the West with churches and colleges.

It was fortunate that the delegates to Minneapolis could have had brought to their attention such a fine example of the fulfillment of those dreams as Carleton College. Some of those delegates did not stop with hearing the students sing at Minneapolis. They followed them forty miles to Northfield and saw the buildings in which they studied. The pictures upon these pages will suggest how fine many of these buildings are.

Northfield has only four thousand inhabitants and the stream that skirts it is narrow and shallow but the college campus has given the town a world-wide fame. For how many people of distinction and unselfishness has that campus been a moral and intellectual training ground!

At Minneapolis, in the world of finance and business we were told of Joseph W. Goldsbury. All over the state, on billboards and in public prints was the name of ex-Governor J. A. A. Burnquist.

SKINNER MEMORIAL CHAPEL, CARLETON COLLEGE

e to give some money to just such a college as we ave been talking about."

On that commencement day, so many years after-ward, he fulfilled his promise and the gift—the first

As a contestant for a seat in the United States Senate, he will receive this year the votes of the Republican Party.

Chief Justice Pierce Butler, another graduate of

Carleton, is now a member of the United States Supreme Court.

Marion LeRoy Burton, a rare educational leader, recently closed his short but brilliant career as the President of the great university at Ann Harbor. In his honor, Burton Hall has been erected on the Carleton campus and the entrance to it is shown upon this page.

As churchly statesman and counsellor, his brother, Charles E. Burton, likewise a Carleton man, has been for years a spokesman and leader for all of us.

Episcopalians and Baptists, as well as Congregationalists are now treating Carleton as their college, and the clergymen in this country are many who matriculated there. Among Congregationalists might be mentioned Dr. A. Z. Conrad, long pastor of the famous Park Street Church, Boston. Carleton is a co-educational college and her women graduates as well as men fill positions of influence in all the arts and sciences and especially in the field of Christian service. In foreign missions they hold a remarkable record. The number now serving under the American Board of Commissioners for Foreign Missions, alone, is twenty-one; and two years ago her graduate, Watts O. Pye, one of the brainiest and saintliest of all who have ever stood on foreign soil, laid down his life in Shansi, China.

How far that little light kindled by the home missionary in Minnesota in 1866 has cast its beam! And this is but a sample of the rewards of all hom missionary toil. Having faith as a grain of mustar seed, like things are possible to those who labor in the field today.

ENTRANCE TO BURTON HALL

All in the Day's Work

By "MRS. MINISTER"

The noble, lovable woman who has given us these fragmentary recollections disclaims all literary skill. Nevertheless, we are sure that our readers will be profoundly interested in the glimpses they afford of a devoted and wonderfully useful life.—EDITOR.

SHE took her place as a minister's wife, with fear and trembling. She was only twenty-six, and had always understood that she had not been blessed with any special wisdom; but she knew she loved the Lord; so, with earnest purpose, she did "what she could."

The Wrong Buttons

Imagine her trepidation as she started out for her first calls. One of the women visited was a dressmaker, who, as Mrs. Minister rose to go, remarked, "Don't you know those buttons on your dress are all out of style?" The dress had been beautifully made the year before, by a skilful person, but she didn't get a new "black cashmere" every year. Needless to tell of the tears that were shed after that call. By and by came solace in the form of a splendid missionary box—and, likely, a more stylish dress—also a fine pulpit suit for Mr. Minister. There was rejoicing that day.

She Occupies the Pulpit

One Sunday the dominie was very sick, and his wife found she could read one of Moody's sermons and conduct a service by calling on some deacon to make the "long prayer."

The Younger Generation

Our next place gave Mrs. Minister a Young People's Sunday School class of twenty-five members, a goodly number of whom were shortly afterward converted. Another field gave a similar class. Here the young people were organized as a social club, which met every two weeks and entertainments were often given. One night Mrs. Minister

had the great joy of hearing one young man say, "There was a dance downtown tonight, but I'd rather come here."

The Powers of Darkness Overcome

One winter another denomination united with our church, in special meetings. There the stronghold of Satan was battered for nineteen weeks. At this time Mrs. Minister organized the women, and cottage prayer-meetings were held in fifty different homes. Of course, by such intensive work they "got the Enemy on the run," and there followed blessed results to the class, the churches and the town. Oh, you must be told—for it happened here: one two-hundred-pound young lady wanted to be baptized by immersion. Mr. Minister was not a large man, but the baptism passed off successfully—even beautifully, though Mrs. Minister's risibles were dangerously near the surface.

REV. AND MRS. W. B. PAYNE

A Christian Couldn't Sprinkle the Dried Fruit

The next field gave her a class of fifty-three young people, with an average attendance of thirty, and collections over one dollar per Sunday, besides twenty-five dollars for Sunday School missionary work in the state. Here there were many good conversions, and life-long friendships were made. Spoken to about his soul, one young man said: "I can't be a Christian and clerk in Mr. Blank's store, and sprinkle the dried fruit." The Lord helped him; Mr. Blank's business methods were changed and the lad later became an earnest Christian. At this place four operations with much suffering on the part of Mrs. Minister led to a tenderness of feeling among the young people and church members, which the dear Lord used for his glory.

She Buries the Dead and Restores the Dying

Another was a country field where much nursing was required and several times the laying out of the dead. Once when Mr. Minister was away, and no other was to be had, Mrs. Minister conducted, alone, the funeral of a charter member of the church. When she read the Committal Service, it almost seemed as if the open grave was yawning for her.

At one time a lady in this church was very ill for thirteen days. A consultation of physicians was held, and no agreement in diagnosis reached. The Dominie's wife was sent for to take care of the patient that night. After a talk with the attending doctor, and telling him what she wanted to do, he said, "Go ahead, do whatever you think best, I'm at my wits' end!" She did as she was allowed to do. Next forenoon when the doctor came, he went out and told the woman's husband, "See if Mrs. Minister can stay another night. If she can, I think your wife will recover." Of course Mrs. Minister stayed. The patient got well and all were happy.

One February in the Middle West, the minister had no money, no coal—likewise, *no debts*. The church owed him more than a month's salary. Prayer meeting evening one good brother—the Lord only knows why—stopped and looked into the parsonage coal-house. After meeting he said to the wife, "Sister Minister, what was you figurin' on burnin' tomorrow?" To which she replied, "I thought maybe we'd go to bed!" By seven a. m. there was a load of beautiful clean cobs, and by noon, a ton of coal. So the dear Lord saw them through many a tight place.

She Sees God's Mountains

Following this came a lovely field and a home for over five years. The Endeavor Society here, with help from the church, gave Mrs. Minister money to go to Denver and attend the International Christian Endeavor Convention, and have a week of side trips besides; where she lifted her weary eyes "to the hills," and gathered inspiration for many a later day. At different times there were three of her own and her husband's old people to be cared for in sickness, and laid away for the long sleep. At the time of the last, Mr. Minister and the three children, ages sixteen, fourteen and twelve, were all sick with the grippe. Mrs. Minister was the only one of the family able to go with the body to a neighboring town; however, a dear young woman from a church family accompanied her on the sad journey.

A Ministering Angel

In December, 1918, came that terrible visitation of the flu when so many mothers paid the extreme price. Ten miles from a doctor or nurse—and neither to be had for money—a dear young woman and her four children were ill, all at the same time. Mrs. Minister—her own children all away now—took Vapo Creselene for herself and the brave young father; and a clinical thermometer, and some

aconite and belladonna for the patients. For seven days they fought the dread disease. All lived and became well. At the time when the convalescents could safely be left, the father said, with a little catch in his voice, "Sister Minister, I never can pay you!" Back came the very happy reply, "I did not do it for pay." But she had her pay, nevertheless, in blessed memories.

The Oldest Congregational Church in the South

By REV. GEORGE N. EDWARDS, *Charleston, South Carolina*

IN the days of George II of England, almost exactly two hundred years ago, a call was issued by the Independent or Congregational Church in Charleston, South Carolina, to build a new church, "because," the record runs, "the present meeting-house, which in early times or the beginning of the settlement was erected . . . is now by long use gone to decay and become very old and out of repair." Thus the beginning of what is now Circular Church is carried back to about 1680. In the early times it was known as the "White Meeting-house," and was the house of worship for all dissenters, of whom there were many in this colony.

AN INTERESTING VIEW OF CIRCULAR CHURCH

When the Brick Church was built in 1730 Nathan Bassett, a graduate of Harvard, was the pastor. Later we find the congregation appealing to certain London Independent ministers to find a minister for them. Once Isaac Watts was among those addressed and again Philip Doddridge, both well-known hymn writers. This old church became "Circular" after 1804 when a new edifice was erected with a circular auditorium. This in turn passed away in a great fire in 1861, and the present building, still "Circular," arose, in 1891.

Independence Without Fellowship

It is from about this time that the great old church, now much depleted in numbers and resources, began to have more intimate relations with the Congregational denomination. For two centuries it was a citadel of absolute independence. In 1775 it officially declared that it was neither Presbyterian, Congregational nor Independent, but "somewhat distinct and singular from them all." In a history of this church, written in 1814, the writer says: "It was never so much the intention to build up any one denomination of Christians as to build up Christianity itself." It finally called itself Congregational, "with no other idea than that they acted as a congregation," but were never bound up to any Savoy or Cambridge Platform or to the Westminster Confession.

Thus has grown up in the Southland a simon-pure Congregational church, which is now distinctly and heartily in our fellowship. It has come to be so, I think, largely through the interest taken in it by our national societies from the time the Building Society helped in the erection of the present church. It has been aided also by the development of white Congregational churches in the South in recent years, the organization of conferences for fellowship and the leadership of missionary-minded Congregational ministers. Not only has it suffered by war and fire and earthquake, but by its unqualified independence and isolation it has learned in sorrow to know its need of fellowship.

Present Condition and Activities

The present is the opportunity of Circular Church and of the denomination not only to maintain the fine traditions of an historic movement in one of the strategic cities of the South, but to demonstrate the value of our fellowship both for this church and with the South. This is in no sense an

alien church made up of new or transient residents from other parts of the country. It is a little church with a big name, composed of people who have grown up in Charleston for the most part. They look to the future rather than to the past. They are willing to work and to give both for the support of this church and for our nation-wide and world-wide missions. In January, 1928, the receipts for church and benevolences were double what they were a year ago, making it possible nearly to reach our apportionment of $300. The Every Member Canvass in December was one hundred per cent successful, getting every family pledged to both local expenses and apportionment. During the past year the people had also bought a new piano, improved the grounds, extensively repaired one of the buildings in order to have a hall for social purposes.

ON THE STEPS OF CIRCULAR CHURCH

Perhaps the most interesting thing about Circular is the way in which it has been able to initiate or join in union movements which demonstrate how well we can cooperate with other denominations. For two summers we have conducted a Vacation Bible School in our buildings and churchyard. Teachers of other denominations kindly consented to assist in various ways. The first year there were children from fourteen different churches; the second year from twenty-two, including every Protestant denomination in the city, and Roman Catholics. A Southern Presbyterian and a Southern Methodist church cooperated with us in the management and the expenses during the second year. We had about a hundred children for four weeks in June and July when "some said" that "everybody" was out of the city, but the children said, "Why can't we have it another month?"

We held union outdoor evening services with a Methodist church for a month and a union Thanksgiving Day service with a Presbyterian church at sunrise. These were well attended in a city where there are no union services in the churches on Thanksgiving Day, and very few at any other time. For two years we have cooperated with all the Presbyterians in holding a teacher training institute, along modern lines, in which I taught the courses in the Old and New Testaments.

The Work and the Workers

Circular has a well-organized men's class, and another for women. The men have been particularly regular in attendance and have also raised money and assisted the upbuilding of the church in many ways.

The women have a missionary society over one hundred and ten years old which has helped many young men in their training for the ministry, and now maintains a scholarship at Atlanta Seminary. At the same time this society functions as a "Ladies' Aid" for its own church, and takes care of the building which for some years was the house of worship and is now used for social purposes.

Circular Church has a pastor emeritus in Dr. George E. Paddack, formerly superintendent of missions in Oregon, for eight years the pastor, and now living in the country near at hand. He is very helpful on various occasions and rejoices to see the young people he received into the church and married now the leaders of its activities. Miss Hazel Brownson has been assigned here for a considerable part of her work for the last two years by the Sunday School Extension Society, and has done much toward developing the musical and social side of the work and in preparing Sunday evening services which have attracted much attention. Too much value cannot be placed upon efforts for the young people.

THE SUNDAY SCHOOL PICNIC

The membership is now working in a spirit of friendliness to draw into our fold those who are not attached to other churches. The Congregational church is not very well known in the South; and building upon old foundations without new families is rather slow work. However, our people have the forward look and progress, while slow,

seems reasonably sure. At present we have a fine lot of young children but no young people. Our problem is to add to the present membership and develop the spirit of helpfulness in the parish.

"From the Heights"

Reprinted from *The Southern News*

By REV. H. C. MCDOWELL, *Galangue, Angola, West Africa*

Our readers will recognize the writer of this story of his work as a graduate of Talladega, who is serving under the American Board in Angola, West Africa, and who, with his wife, has been adopted and largely supported by our colored churches as their special representative in the foreign field.—EDITOR.

ON Sunday, March 4, the Galangue Church observed its second anniversary. During the previous week meetings were held daily at 3:30 p. m. We dismissed the afternoon school to attend these meetings. The attendance averaged

CHRISTMAS AT GALANGUE

more than six hundred at each meeting. Mr. Paulino Gonga, of the church at Sachikela, gave very helpful messages each day. The evening meetings, in charge of Pastor Chiwale, were also largely attended. The hundred and eighty-five people came from the outstations. All of them were confessing Christians, or made confessions of faith during the week. On Sunday, communion was administered to one hundred and thirty-two people, six were baptized and received into church membership, and twenty-three infants were baptized. During the week sixty-five people made confessions of faith. It was a wonderful week, and toned up the mission considerably.

Substantial Gains

Since the organization of this church, in February, 1926, there have been one hundred and twenty-three adult baptisms and fifty-four infant baptisms. Of the one hundred and twenty-three adults, one hundred and nineteen are in good standing, two have been dismissed, one is under discipline, and one has gone to be with his Father. There have been a total of nine hundred and eighteen confessions of faith, of which one hundred and twenty-three were received into the church, two hundred and ninety are now in preparation classes for church membership, and five cannot be accounted for. During the two years the church has handled $637, of which $70 have gone to pastor's salary (one year only), $31 to relief work, $495 to home missionary work, and $41 toward building fund. The $637 represent $304 given locally and $333 from friends in America. Since the Every Member and Catechumen Canvass the offerings have increased tremendously. There are two hundred and ten regular contributors, one hundred and thirty-two of whom are still in school and averages less than three cents a month. The average wage of the others is six cents a day. When the morning offerings average $4 it represents real giving.

The two deacons were elected, Cassamba and Querino. Both are fine men and we expect good service of them. They will be formally installed at the next communion. A new office of financial secretary and treasurer was created. Keeping tab on the envelopes is becoming quite a job.

Plans are under way for a more vigorous evangelistic program for the coming vacation season. Ten preaching centers, besides the Mission Station, will be occupied. The outstation teachers and evangelists will give the major part of their time to personal work, and not to A B C teaching as heretofore. There will be primary schools in each village, but only for those who show an intense desire.

Faith and Works Go Hand in Hand

The station itself is developing so rapidly that I hesitate to portray the full line of work. You may get some idea of how it is done. It is now ten-thirty a. m. I had my breakfast at six-fifteen, roll call of workers at six-thirty (I have one hundred and twenty on my roll, besides thirty-four boys of the boarding department—Mr. Coles has the remainder of the boarding school boys). The

workers were sent to the following jobs: five masons with helpers to complete the rock foundation of a residence for an African assistant; twelve

WAITING FOR THE FEAST

carpenters are making the frames for the school building now under construction, twenty-three are filling in the foundation of the school building, using wheelbarrows, boxes and baskets to carry the earth for filling; another group is clearing the bush east of the station where the residences are to be; another group is preparing holes and carrying manure to set out trees (I am a great believer in forestry now); others are bringing sand from the nearby stream, for tomorrow I plan to start on the cement work of the school building; eighteen men are at the tile plant where five hundred tiles are being made daily. I started off all these groups after roll call, made the rounds to see that things were under way, also took a look in at the shoeshop and tailor shop, and am now stealing an hour on this letter, for I must give things the once-over again before the bell rings for lunch.

The foundation for the school is just about completed, also three native residences. The trusses for roofing the school are all done save one; the door frames are done; and this week the window frames ought to be completed. Bricks are already on the spot, rafters are ready, tiles are being made. In the parlance of Coles, I plan to see that building up by September fifteenth or break the traces!

We have about five more weeks of rain, and then things will become even more lively. Two hundred and fifty thousand brick must be made and burned; one hundred thousand sun-dried brick must be made; twenty thousand floor tiles must be made, besides the thirty thousand roofing tiles I need this year. Building and preparation of building material have now become my avocation and I get a thrill out of it. There is lots of fun clearing a spot, digging a foundation, and then seeing the building rise.

They Help Support the Government

In these activities upwards of $1,500 will go into the pockets of the boys and girls of the boarding departments, and to people of the surrounding country. The Mission holds the balance of power from an economic standpoint in the whole region. Last year we paid taxes to the government for our workers to the amount of $910.

This is the first year in the history of the Galangue Mission and of the whole West Central Africa Mission that no foodstuffs are to be brought from outside. Our farm is producing enough to feed the boarding departments and necessary workers—no small achievement for Mr. Coles. The cattle and hogs are also in good condition. As building is my avocation, medicine has become Coles' avocation. He is a brave man! Besides the regular medical work, often he has emergency cases. During the past month he set a broken leg, and tapped a little girl for dropsy. Rather hard on an amateur. When folks get real sick or something broken, the doctor will be very welcome.

They Are People of Property

Since the revival of interest, Mrs. McDowell and I have taken heart. Our constituency responded well when we were in the depths. Listen now to our proposition from the heights: Galangue Station now has assets worth close to $20,000, including the one-hundred-acre farm with cattle and hogs and certain farm implements, two boys' dormitories to accommodate seventy lads, one girls' dormitory to accommodate thirty-five girls, carpenter and blacksmith shops sufficient for our needs

WATERHOUSE DAY NURSERY

and the developing work, four first-class residences for African assistants, the Waterhouse Day Nursery, the station storehouse—now used for dispensary and emergency ward, garage and various temporary buildings. At the end of the building season next year we will have six more residences for African assistants, the best school building in the mission, and the McDowells will be cared for in their own residence. The Mission Station will then be worth fully $28,000.

Dr. Cadman's Answer

THE following question was recently asked of Rev. S. Parkes Cadman, D.D., President of the Federal Council:

Boston, Mass.

What in your opinion should the Negro race in this country do to raise its social and economic standing, and what organization affords the Negro race the best means of doing so?

I am a Negro and I am well on in years, and by unremitting labor and good fortune have amassed a substantial amount of money. I have no relatives and I should be pleased to know what in your opinion would be the best disposition to make of my estate, when I pass on, to help my race.

Dr. Cadman's reply, which was published in the *New York Herald Tribune,* is as follows:

In my opinion the salvation of your race lies in its acquisition of Christian character and the education essential for self-support. This secures it self-respect and the approval of all right-minded citizens.

As to the disposition of your estate, I suggest that you divide it between the American Missionary Association, 287 Fourth Avenue, New York, which has done a monumental work for the colored race in the South; the mission manned and sustained by American Negroes for the Galangue tribe, under the auspices of the American Board, with headquarters at 14 Beacon Street, Boston, Mass., under the leadership of Rev. H. C. McDowell; and the great project for a community church for the colored people in the heart of Brooklyn, under the leadership of Rev. H. H. Proctor, pastor of Nazarene Congregational Church, Brooklyn, N. Y.

I am glad to know the time has come when colored men of means are looking forward to doing this sort of thing. It not only heartens the white race, but inspires them to give more liberally for the development of the colored race.

What We Did for Mt. Carlton and What Mt. Carlton Did for Us

A Fruitful Tree Puts Forth a Fruitful Branch

By REV. O. P. SHENEFELT

Pastor of Community Congregational Church, Veradale, Washington

MT. CARLTON is just an ordinary Western country neighborhood. Spokane, its nearest market, is twenty-five miles distant. There is a one-room school and the nearest church with a settled pastor is twenty miles away. The district is sparsely settled and most of the farms are occupied by tenants.

In the summer of 1926 I received a letter from the secretary of the Sunday School asking me to come and assist them in devising some means to get regular preaching services as they thought they had gone about as far as they could with the Sunday School alone. At this time the attendance at the Sunday School averaged twenty-two.

In response to this call I visited among them and arranged for a Sunday afternoon service, driving thirty miles after our own morning service to attend it. At this time the question of regular preaching was taken up. The people did not want a "lunch counter religion" but wanted a home. But how could they get it in a little community which was not able to pay more than one hundred dollars a year to the support of a minister?

Committees and Their Findings

We thought we saw a little gleam of light and appointed a committee to take up the matter of becoming a branch of the Veradale church, with a complete organization there, but their names carried on our books. I agreed to take the matter up with the Veradale congregation, which also appointed a committee. This committee was to visit Mt. Carlton and bring in a report of their findings and make recommendations. After careful investigation and meeting with their people our commit-

tee brought the following report to the church:

"First: your committee believes that a definite church relationship with the Mt. Carlton community as a mission of this church is a very timely undertaking and will afford this church an excellent opportunity for Christian service.

"Second: that there is an earnest desire on their part to establish such a relationship for the spiritual betterment of their community. This would provide for church membership in that district and give to them and their children the blessings accruing through the direct influence of church services.

"Third: that such a relationship would on both sides tend to strengthen and enlarge the missionary spirit of the individual members, thereby fulfilling and keeping the Great Commission.

"Fourth: that it will be a great incentive to our young people as it will afford an opportunity for an expression of their religious faith and belief.

"Therefore, we recommend that the Veradale Church accept the proposal of the Mt. Carlton community to come into our church fellowship, being affiliated as a branch project of this church."

On the last day of September the branch church was organized with a membership of twenty-four. There are now twenty-seven members. Services are conducted every other Sunday afternoon and are always well attended. The Sunday School has increased fifty per cent. Last summer a Daily Vacation Bible School was conducted which was attended by young and old alike, as many as forty being present one day. Our picnic day was spent on Mt. Spokane, six thousand feet above sea level.

What the committee foresaw as to the effect on our young people has become a literal fact. Several times they have gone in my place to conduct the services. At first there was great reluctance, but I now have a waiting list of those who desire to go. It is a beautiful ride. One climbs the mountain high enough to see for miles across a wooded valley with its cleared farms like dots on the landscape. One young stenographer who has assisted in several of the worship programs said to me, "I have never done anything I liked to do so well. I feel that I am doing good and having a fine time, too." And the folk on the mountain are asking, "When are you going to send out another group of young people?"

Our experience leads to the conclusion that here is one solution for the problem of rural communities that are too small to support a pastor and too distant to attend regularly elsewhere. There is nearly always a strong church which could give them a home and the mother would be blessed in her child.

On Trial

A Christian Endeavor Society Indicted for Selfishness and Brought to Court

By Dr. W. W. Bolt, *Grinnell, Iowa*

ON a Sunday evening early in the new year, our Christian Endeavor Society had a trial. There were judge and jury, lawyers and witnesses and a considerable group of young people, very much interested in the testimony and the final verdict. For, be it known, our society was the defendant at the bar. In spite of the fact that it had recently gone through the process of reorganization, enlarging and perfecting its work, increasing its attendance and distinguishing itself in other ways, it had been charged, in open meeting, that our society was selfish and self centered. The indictment continued that the society was indifferent to the church, which provided a meeting place with light and heat; indifferent to the Church School, to which its members should belong; indifferent to other young people in the community; to the community itself, and everything except its own precious members.

The Court and the Court Room

It was a sweeping arraignment, and not without opposers, of course, but now the matter was to be settled, if not by a jury of its peers, at least by a jury of its own members.

The trial, that evening, was prefaced by the usual, musical numbers and a devotional service, while the court was opened with prayer by the presiding officer himself. His Honor, in this instance, was a former college president and to his gracious wisdom and dignified conduct was due very much of the delightful interest of the evening.

The trial was given something of the setting of a court room by means of an elaborate use of screens. The boys of the "Pep Committee" had borrowed from the choir-loft a raised dais for the judge, having solemnly promised the sexton that it should be returned, later, to its proper place.

The Story of the Trial

Now comes the solemn moment when, after a whispered conversation between the judge and one of the attorneys, the case is called. There is a hush in the court room, as the judge rises to call the court to order, after which the indictment is read. The judge questions the attorneys to learn whether the defendant and all the witnesses are present, and, receiving an affirmative answer, the next step is to select the jury of twelve good and true men. When chosen, the jury proves to be equally divided between the sexes and none are challenged because time is precious.

When the jury is seated, the attorney for the prosecution rises in his place, at the left of the judge, to indicate what he expects to prove against our society. The first witness to be sworn promises, with uplifted hand, to "tell the truth, the whole truth and nothing but the truth." By a strange twist of fate, which might happen in real life, I presume, the prosecuting attorney is president, and one of the witnesses a member of the Executive Committee of the society, but that does not cause them to forget, for a moment, their duty to uphold the law. If you have never had that experience it may be well to remind you that it hurts to have your friends assailed after this fashion in a court room. The witness is next turned over to the attorney for the defense and after his skillful cross-examination you feel somewhat relieved and hope for a favorable verdict.

The Jury Disagrees

So the case moves on. The witnesses for the defense are introduced and the case looks brighter for the defendant now. There is plenty of interest and amusement throughout the trial, caused by the judge asking the witnesses if they understand the nature of an oath and constantly reminding the attorneys to address the court. And now the case is to be given to the jury and the judge carefully instructs them concerning the evidence and their verdict. The result is awaited breathlessly and, to avoid confusion, the jury is polled. When the first seven jurors have given their verdict it looks very dark for the defendant: the record is five to two; but the next five jurors vote for the defendant solidly. The final verdict stands seven to five for the defendant. The ladies did it. Perhaps they should be excluded from juries.

It was a very profitable evening for we saw our organization, ourselves, through other eyes and it was wholesome. This was evident from the unanimous and insistent demand that the society be given an evening to discuss the question. The quality of the evidence introduced, the testimony given could be enhanced by coaching the witnesses and by holding rehearsals, but ours was strictly impromptu.

Our Farthest North

By Superintendent HAROLD W. CASE

This report of the Fort Berthold Mission, our farthest Northern outpost of the Indian work, helps us to understand the steady process of Christian Americanization which our missionaries are carrying on. The Fort Berthold Mission is with the Gros Ventre, Ree and Mandan Indians.—EDITOR.

WE are very proud of the Elbowoods church; yet we are anxious to finish the basement. We put on two basket socials during February, or rather, one social and one sale, and took in altogether some one hundred and eighty-three dollars. We need three hundred, but the women of the church voted the balance. It would have done your heart good to see how much of a blessing this church has been to the community. Nearly every night of the week it is being used for something. On February 14 we put on a Valentine's Day basket social. On the same night, in town, there was a Valentine's Day masquerade dance. It is hard to believe: the social here was a tremendous success, and the dance did not even pay expenses. I can't explain it; either we gave them a better time, or they were just loyal members of the church. On February 21 we had a social here for the Mandan church. The priest came down and played the piano for our band, and he tried in the best way he knew how to get the young folks to dance. You see, we have never sponsored the dance. It was his desire to start one. Not a one budged, thanks to Dr. Hall for his good work.

As soon as we finish the church basement the people want to work for pews—another six hundred dollars. Then there is needed the fence for the cemetery. The florist in Bismarck has given us all the shrubbery. We have a really strong woman's organization behind this church.

Pictures and Games

Every week we have been having motion pictures here; some one hundred or one hundred and

twenty-five have attended every night. The pictures have been along educational lines. No door fees are charged, but an opportunity is given to give by way of a collection. Thus far we have met

CHILDREN OF THE CHURCH

expenses. But whether we do or not, it is worth while from the standpoint of a community entertainment. During March, we are covering the Life of Christ in our prayer meetings with the still pictures. You can imagine what I am up against when I have to plan to hold five Easter services.

Speaking of a community house, if we are ever able to have a new building, we should have a full basement, half above the ground, and half in, twelve or sixteen feet high. It will be an inside play room for our boys and girls through the winter, a basketball room, volley ball, tennis, and so forth, for the community. It would be more than a Young Men's Christian Association. How fine it would be, and what it would mean to the people here, if there were a place where there could be decent and wholesome play. The church basement is not large enough or high enough.

Recently we put on a social for the Mandan people at Nuita, and took in sixty dollars. They now have one hundred and eighty dollars, and need two hundred and fifty more. The balance will be coming before long. This will finish their church. This small center is worthy of comment. Rather than have a social which would be followed by a dance at the Indian hall in their locality, they came over and asked if they might use our basement for it. It is an uphill game for all of our churches; yet so worth while, for an Indian gives, not for value received materially, but for the sake of helping.

Goodbird's Parsonage

The church at Independence is coming along finely. They have had their aid granted for the building of a parsonage for Goodbird. This is a fine progressive step, the first of its kind we have had where Indians are doing it of their own volition. Goodbird is worth a great deal to our work, and we must do all we can to keep him at it full time. He is fearless in his preaching, and lives what he preaches. I would like to take him up into New England and show the people this product of their work. He is able to give them a real spiritual message.

Also at Arickaree they are raising money for the completion of their basement. Then they will have one of the finest buildings in this locality. It is a wonderful influence for good. Howling Wolf is a fine Christian Indian and growing with the work.

At Shell Village we are planning the erection of a small church like the Mandan Church. We have an ideal location, and as soon as the papers come through from Washington we will make application to the Church Building Society for $600. This church will be a branch of the Elbowoods church for at least a year, at which time they will be incorporated. The building will cost at least $2,000.

Right now I should be in the various outstations preparing for Easter. There will be many whom I'll not reach, and yet who really want to come into the church, but are waiting for the invitation personally. On Easter I shall hold a sunrise service, another at ten, another at two and still another in the evening.

We had an interesting incident with the Holy Rollers here. The Indians have started a petition for their removal on the grounds of untimely deaths and improper conduct in their meetings. How it will turn out I do not know. In eight years they haven't gotten any of our strong members.

I do hope some day some one can give full time to the pastoral work. The harvest is ready, after fifty years, but I am afraid we shall be somewhat late in gathering it.

Now and Then

EVEN the West is getting old. Men who can write its book of Genesis are few. Therefore if you failed to read pages 194 and 250 in THE AMERICAN MISSIONARY for May and June, you have missed something.

The story of Shuart with his pony in the box car and then, where the railroad ended, of his ride along the canons of the Yellowstone, would make a Boy Scout open his eyes. The tavern keeper's warning to the young minister and the horse race which began with "Amen" for a starter would thrill a regular at the movies. What if Shuart had been a quitter or even what we call a good fellow! It took more than land speculators to settle the Northwest. Compared with that story, the pictures on these pages look tame but they may help to bring the past and present together.

FIRST CHURCH, BILLINGS, MONTANA, AND ITS NEW PARISH HOUSE

Who would suspect that that little rectangular box of a building in one of our pictures was ever a church? But it was. It was the first meeting-house ever erected in Billings, which has long been the capital of Montana. Rev. Benjamin F. Shuart, who wrote the stories above referred to and who now lives in Eugene, Oregon, was the first man to preach in it. Billings when he arrived was a city of tents. The lumber for this building was hauled forty miles and volunteer carpenters erected it and made it ready for use in a single day. In 1883 a large gift passed through the hands of the Congregational Church Building Society from Hon. and Mrs. Frederick Billings of Woodstock, New Hampshire, for the purpose of erecting a worthy church building. Hon. Frederick Billings was earlier President of the Northern Pacific Railroad and the town was called by his name. The structure was a fine one for its day. It was of wood faced with brick. Several times in later years extensive repairs and additions have been made upon it, for the church that started with three members has been led by able and faithful pastors and the building has for years been too small. Now, with a membership of eight hundred and a Sunday School of three hundred and fifty, they have for two years carried on only by using the opera house

for certain of the more largely attended services.

The hopes and dreams of many years were therefore realized when on February 15 the new parish house, and on April 27 the reconstructed auditorium, were opened for dedication. On the latter occasion the moderator of the National Council, Dr. Ozora S. Davis, preached the sermon and in the evening the preacher was Rev. Walter H. North, of Chicago, who for nine years was a much-loved pastor of the Billings church. Representatives of churches in the city and in the state were present to voice their appreciation of the result secured, not failing to commend the pastor, Rev. Raymond B. Walker, for the able part he has played in the whole undertaking.

The parish house contains assembly rooms for all departments of the Sunday School and also individual class rooms. The boys and girls have their clubrooms and the pastor his study. There is a large ladies' parlor and a dining-room seating two hundred and fifty with a well-equipped kitchen and storage rooms close by. The primary and junior rooms are memorials to those who for years before had served in these departments. The total outlay has been $50,000 and yet the project is not altogether complete. Over against the picture of the little first church, we show also a sketch by the architects, McIver and Cohagen, of the church plant as it is to look a few years hence. What is now finished is but the first unit. It merges successfully into the old structure. But before long it is expected that the old auditorium will be replaced by a new edifice and that when this is done the whole plant will be architecturally attractive and practically useful.

FIRST CHURCH,
BILLINGS, MONTANA,

AS IT WAS

—

AS IT IS TO BE

Billings is the state capital and a city of fifteen thousand. It is a natural trade and distributing center. Its schools and especially the Billings Polytechnic School, nearby, attract hundreds of vigorous and purposeful young people.

The Congregational Church Building Society, following the Home Missionary Society, has several times strengthened the hands of this church. And for a long time the city has been the headquarters of Congregationalism in the state. The denomination as a whole will therefore rejoice in this fitting temple which now stands where once was the city of tents.

THE Sociology Club, of Straight College, under the direction of Professor Earl Moses, presented a Race Day program. The representatives of the following racial groups spoke: Caucasian, Mr. Joseph Feron, of Tulane University; Jewish, Mr. Benjamin Kaplan, Tulane University; Japanese, Miss Yuki Hinati, Sophie Newcomb College; Negro, Miss Juanita Wilkins, Straight College. Mr H. E. Robinson, Secretary of the Young Men's Christian Association at Tulane University, presented the theme for discussion. The Women's Glee Club of Straight College sang "By an' By" and "Keep A-Inching Along." "The Negro National Anthem" was sung by the audience at the close of the program; "The Star Spangled Banner" in the opening.

Young People's Use of Money

By Secretary HARRY T. STOCK

AS soon as the excellent statement on "The Christian's Use of Money" had been approved, the Committee on Missionary Education set to work to provide a practical study and discussion course for young people, based on this statement of principles. The Secretary of Young People's Work was asked to prepare the course. The booklet, "Young People and Money," is, however, the result of thoughtful study and criticism on the part of the fifteen members of the Committee. It forms one more link in the graded material on Stewardship.

The five sections of the booklet deal with the problems of getting, spending, saving, giving, and the budget of the young people's group within the church. In each case, there are certain background facts and principles indicated; practical questions relating to adolescent needs and temptations follow; the biblical teachings related to the themes under consideration are noted; and suggestions are made by which each group may come to thoughtful conclusions regarding the right course of action.

The Christian Life topics for the month of September are to be based upon the five chapters of the booklet. It is strongly urged that every Congregational young people's group use this material, either during the month of September or at some other time during the fall. In order to do this effectively, the leaders should provide enough copies of the booklet so that every young person in the church has one to study for himself. For it is impossible to accomplish the object intended unless diligent study is given to these major moral issues by the individual members of the young people's groups. The price of the booklet is fifteen cents; it should be secured from the Education Society (Young People's Department), 14 Beacon Street, Boston. The chapters are prepared in such a way that they may well be used as a part of a quarter's study in the Church School classes; indeed, under a competent adult better results will be secured in the class than can be expected in the young people's society.

The booklet is also being used in a large number of our summer conferences as a part of the course on methods. Wherever local religious education or missionary institutes are held, this should be available either as study or resource material. It is the one piece of stewardship material prepared especially for the adolescents of our churches, and it emphasizes the general statement of principles approved by the Commission on Missions.

Cooperation in Negro Education

DR. JAMES H. DILLARD, director of the Jeanes and Slater Funds for Negro education, said recently: "Fourteen years ago I did not dream that there would come so soon the beginning of a work which is hardly paralleled in the history of public education. Through the statesmanlike generosity of a far-seeing man (Rosenwald), the wise administration of his workers and the ready cooperation of state Departments of Education and county superintendents, thousands of mere apologies for schoolhouses have been supplanted by neat buildings.

"It may be doubted whether anywhere in the world a more complete illustration of cooperation can be found than in the present work of education for the colored children of the South. It is little short of wonderful how the various agencies dovetail and support each other. The outside agencies, including the various church and missionary Boards, are all doing their work in the spirit of fine cooperation with one another, and with the activities of the state Departments of Education.

"It makes little difference whether we are working with Jeanes Fund, Slater Fund, Rosenwald Fund, Phelps-Stokes Fund, General Education Board, church Board or state Board; sometimes we have hardly known which. It could not be otherwise in the efforts to bring help and encouragement to those standing in most need, and yet most ready to do more than their part in the forward movement. What the people themselves have done in this cooperation for education would make a greater story than the story of any of the helping agencies.

"Let me add an important fact. In such actual cooperation and contact, much has been accomplished in the way of good relations and interracial understanding. It has been what we might perhaps call the laboratory method of getting at race relations.

"The progressive variety of our work in the South has added to the interest. The Jeanes Fund

led the way to the small country schools and called for emphasis there. The Slater Fund began to think of central schools which might in time become high schools, and called for emphasis there. Then the wonderful increase in the number of actual college students forced attention to the needs of the colleges and called for emphasis there.

"Progress has been not only in the strict line of the schools, but in the things that flow from the advance of education. I am sure that each year marks a real advance in the spread of a desire for justice. The will to justice is the only firm basis of right relations not only between individuals but between races and nations."

Union and Strength in Paradise

A CERTAIN town in California calls itself Paradise, and its neighbors raise no objections. Sitting picturesquely among the foothills near Oroville, it is below the snow line and yet above the fog. It glories in majestic pines and oaks and also in abundant fruits and in the loveliness of flowers that bloom throughout the year.

CRAIG MEMORIAL CHURCH, PARADISE, CALIFORNIA

The old New England village had but one church. It represented religion as a thing that all men should have in common. Paradise has the same idea. Its water supply and school system are excellent. It has a memorial hall, a branch library, progressive associations and improvement clubs; but the heart of the community life is the church. Within three miles there are only one thousand two hundred people. They have, as others have, a denominational ancestry; they have their own tastes and their own opinions; but, feeling that denominations were a divisive rather than a unifying factor, the people have without regard to former alliances united in furnishing the Congregational church with a fitting parish house. The dedication came on April 1, 1928, and the total cost was seven thousand dollars. The pictures upon this page show that the structure as a whole is architecturally pleasing and practically useful. The undecorated interior is made cheerful by the abundant light that streams in through the windows and the warmth that radiates from that fireplace in which as yet no fire is burning.

Many a community would be spiritually and socially profited if it could unite in some one place for public worship. Several Protestant churches in one village are as a rule hurtful rather than helpful. Our Congregational Church Extension Boards are studiously seeking to obviate such a condition of things. While in the case before us the people united upon a Congregational church and were aided by our Building Society, in some other places it will probably be another denomination that is more fit to voice the thought of the community. That denomination should then accept the honor and also the responsibility. No body of believers should insist that its particular interpretation of Christianity is more important than a clear demonstration before the world of the spirit and the mind of Christ.

INTERIOR OF PARISH HOUSE, PARADISE, CALIFORNIA

Obregon Declares His Position

SOME weeks ago when General Alvaro Obregon made an address in his campaign for the presidency of Mexico strongly condemning as "enemies of the Mexican people" the habits of gambling and drinking intoxicating liquor, Secretaries Cady and Hinman, of the American Missionary Association, addressed the following letter to the man who will undoubtedly carry on the greater work of social reform in Mexico which characterized his first administration and that of his successor, President Calles:

"Many friends of Mexico enthusiastically applaud your frank and far-seeing statement concerning the 'enemies of the Mexican people,' including alcohol and gambling. We know that the Mexican government has caused to be posted many placards warning the people against the use of alcohol. The common use of *pulque* and *tequila* by the Mexican people appears to a friendly visitor one of the most serious handicaps to economic and spiritual progress. All the splendid efforts of your presidential administration and that of President Calles for the education of the Mexican people will be largely thwarted if their brains are stupefied with *pulque*.

"The sale of lottery tickets so common on the streets of Mexico City, and the blatantly advertised drawings of the lotteries, constitute a parasitic occupation which sucks the economic life blood of the people. The delusion that a person can get rich quickly by taking advantage of other people's losses is one of the greatest economic mistakes. No one really prospers unless all prosper, and in gambling a few appear to gain and most lose.

"It is true, as you say, that certain groups in Mexico exploit the appetite of the people for alcohol and gambling so as to keep them in ignorance and poverty, hoping to continue their political and economic control. We rejoice in the strong stand which you and President Calles have taken in defense of the Mexican people against foreign capitalists and ecclesiastics. You have clearly recognized the methods used by sinister agencies to keep their control. In England, also, the rich and the nobility encourage the use of beer and betting by the working men that they may maintain their economic position. Unless the workers escape from the slavery of alcohol and gambling they can never attain real democracy.

"We shall follow with constant interest your noble efforts to free the Mexican people from these curses."

General Obregon has replied with this message:

"The reading of your good letter of March 27, last, pleased me much because I see that you cordially agree with our ideas of eliminating from our country the vices which very evidently hinder the spiritual and social progress of our people. We shall follow the struggle in which we are engaged with a program for the improvement of the proletarian classes, and if we do not eliminate the vices our action will be unfruitful.

"Yours very truly,

"A. OBREGON."

Transfer of Mission Fields

AT the beginning of the present year, the work in Southern Missouri passed logically to the Missouri State Conference under the care of Superintendent C. C. Burger. At the request of former Superintendent Atwood, representatives of the Springfield Association and the Congregational Home Missionary Society, the Department of the Central South has directed this work for two and a half years. We have maintained work mostly in Ozark, Carter and Butler counties, employing three missionaries. Assistant Superintendent Marsh, of Oklahoma, has given many weeks to these fields. It was a slow beginning in long-neglected communities. Our missionaries have served ten churches and preaching stations, with nine Sunday Schools. Much general work for community uplift has been done, three churches have been organized, one at Broseley with sixty-three members has acquired a modest meeting-house; one at Union Hill with sixty members; and one at Hickory Hill with twelve. In Grandin the village church has been greatly reinforced by the coming in of rural members, its enrollment having advanced from less than a dozen to eighty-seven. The work at Noble has been kept up profitably Rev. Fred G. Wangelin, at Grandin, has given herculean service, and Rev W. H. Thomlinson, at Broseley, accomplished remarkable results in a very difficult field. We wish for Superintendent Burger the greatest success in caring for this missionary work which occupies an important place in the forward movement of the church.

"Way Out West"

By REV. FRANKLIN C. BUTLER, *Gaston, Oregon*

NOTE: *The author of this sketch has spent many years in pioneer church work, and, as the places where he has ministered can testify, he has always stood for service as well as services. Distance is no obstacle if he is needed to visit the sick, the dying, or people discouraged because of adverse agricultural conditions. The efforts made to ebnefit their children and a sympathetic understanding of their own problems have endeared him to all the communities he has served.*—EDITOR.

IN this region, known as "The Oregon Country," our forefathers planted the standard of our Lord, believing that large numbers of the white race would eventually come and make their homes. Could they but see it now, with its present population, its extensive industries, its modern stores, its colleges and universities, they would realize that their vision was larger than they knew. Their amazement would be greater still could they see the people of these hills and valleys, who are proving themselves worthy of their heritage, gather for worship on Sunday morning in the numerous churches.

THE GASTON CHURCH

In Gaston, a struggling little community in the foothills of the Coast Range, thirty-five miles west of Portland, the Congregational church is doing its part toward keeping the gospel banner afloat. It is the only Protestant church in the town except a Seventh Day Adventist organization. It is supported by sacrifice on the part of the people, with some help from the Home Missionary Society.

The community is rural. Dairying and the raising of fruits and nuts are the main industries, but some general farming is also done.

The budget system is used in the arrangement of the church finances. The members are few—only sixty—but an average of a little over three dollars per member is given to benevolences. Two services are held each Sunday and the usual number of church organizations function. We do not have all the equipment we need, but might call ours a well-equipped small church for a small town. There is an auditorium which seats ninety people, with a social room adjoining which can be added on occasion when more space is required. This year the Woman's Club of the community is using this room for its meetings. There is a fine modern kitchen and two classrooms.

A good live missionary society is

THE GASTON FOLKS

maintained. It differs from the average society of this kind because the membership is not confined to women. The men not only belong but take an active part in its work. Anyone who pays a dollar becomes a member and is responsible for a share in the undertakings of the society. There is always a woman president. The meetings are held monthly in the evening. After the business is disposed of a program is given which varies from month to month. Sometimes a play is given or a missionary book reviewed. Men take part in this program as well as women. A social hour is enjoyed after the entertainment is concluded. This is in charge of a committee to "keep things moving." Young people and children are encouraged to attend, for in this way the cause of missions is kept constantly before them. Refreshments are served by another committee, which often consists of men only. A silver offering is taken. This organization pledges seventy-two dollars a year to the church budget, besides giving to a number of our denominational and other missionary enterprises.

A "Self-Improvement" Plan of Leadership Training

A New, Simplified and Practical Program to Help Individual Church School Workers to Develop Skill

By Secretary ERWIN L. SHAVER

EVERY local church worker knows that the religious education program depends for its success upon consecrated and skilled leaders. There are thousands of teachers and officers in Congregational Church Schools who have the consecration but who do not know just how to secure the training. The organization of a training class is not always practicable. What, then, can be done?

What Is the Plan?

The program devised is simple and practical, being based upon activities which are within the range of every teacher and officer, regardless of the size or type of church. The range of choice of activities is so wide and the methods of carrying them on so varied that the new plan has been popularly referred to as leadership training *"a la carte"* as contrasted with more formal *"table d'hôte"* programs. Among other items of training suggested are such as these:

(a) the study of authoritative books;

(b) attendance upon meetings and conferences;

(c) observation and analysis of the work of other leaders;

(d) careful planning for and testing one's own work.

The Program of Work Outlined

The work offered in this program of individual self-improvement for Church School leadership consists of certain *required* types of activity and of other types which are *elective*. The total number of points (100) given for the completion of the entire program is equally divided between the required and elective work, as follows:

Required Work	*Points*
1. Studying and reporting upon four selected books (five points each)	20
2. Ten hours' attendance upon conferences, courses, conventions, teachers' meetings, etc., and reports upon what is learned	10
3. Making an observation of the work being done in another Church School or class and reporting upon it	10
4. (Teachers) Preparing, sending in for criticism, using and reporting upon a teaching plan for a lesson or course	10
or	
(Officers) Preparing, sending in for criticism, trying out and reporting upon a plan for some project appropriate to one's duties	10
Points	50
Elective Work (described immediately following)	50
Total Points	100

For *Electives* the student may choose from:

(a) Additional work on any or all of 1, 2, 3, 4, above; *e.g.*, study and report on books, attendance on conferences, etc.

(b) Other activities, as:

5. Interviewing specialists in religious education and reporting facts learned thereby.

6. Preparing and delivering an address or holding a conference at an institute, convention, or local church meeting.

7. Making a survey of the religious education needs and devising a program for use in a given situation.

8. Initiating and carrying through a worth-while project with a group of pupils.

9. Teaching an experimental course for a period of time and making a careful report of the work done.

10. Doing committee work in connection with some local church, community or organizational program of religious education.

Note: *The amount of credit given for types of training* 5-10 *will depend upon the time spent, the character of the work done and the carefulness of the report sent in. The leader in training should inquire in advance as to the proposed activity and secure directions for carrying it through so as to insure educational results. Leaders are free to suggest other activities which they believe to have training value, and consideration will be given to including them.*

Recognition

Students who secure one hundred points of credit in this training program will be granted an attractive Certificate of Recognition by the Education Society. This Certificate will carry the seal of the Society.

Directions for Carrying on the Work

A Manual of Directions for engaging in and reporting upon these training activities will be furnished all registered students. This manual will contain:

1. Directions for reading and reporting upon books and articles, followed by suggested reading lists: (a) for teachers; (b) for officers; and (c) for supervisors of special work such as missionary education, recreation, dramatics, etc.

2. Directions for attending and reporting upon various educational meetings.

3. Directions for making and reporting upon observations.

4. Directions for making, using, and reporting upon a teaching plan.

5. Directions for making, using, and reporting upon a plan for an officer's project.

6. General directions for other types of elective work.

Registration

Those who are interested in this Self-Improvement plan should write to the Department of Leadership Training of the Education Society. Pastors and Church School superintendents are especially urged to consider its advantages and seek the enrollment of their workers. The small registration fee of two dollars is the only charge and does not begin to pay even the incidental cost of supervising the work. Send for as many registration cards as you think you can use.

Health Conditions Among Negroes

DR. WILLIAM J. THOMPKINS, assistant commissioner of health in Kansas City, the only Negro health official in the United States, has prepared an important report on health conditions among Negroes based on reports from four hundred cities throughout the country.

Negro health conditions generally are worse than they have ever been in the history of the country. This is attributed to failure of landlords properly to care for their tenants, who must live in poorly constructed houses without proper sanitation. It is charged that Boards of Education and most public health officials are ignorant of the Negro problem and have no program for the betterment of the race.

There has been no health inspection in some Negro sections for years, and in some localities bathtubs are unknown, the report said. Pool rooms, lunch rooms and barber shops are said to be centers of disease because of lack of ventilation and health inspection.

The Negro birth rate is not falling off, as has been supposed, but at least 25 per cent of Negro births are not registered. There is a large surplus of births over deaths so that the Negro population of the United States is increasing.

Infant mortality in cities of 25,000 population or more in 1919 was 131 per 1,000; in 1924 it had dropped to 113 per 1,000. According to last census reports, the report said, nineteen Negro babies are born every hour. Of that number two die and during the same hour thirteen adults die. Causes of death were given as ignorance, malnutrition and economic and living conditions. Illegitimate Negro births, it was said, are nine times as great in number as illegitimate white births, due to lack of moral protection for Negro women.

In only twenty-four cities reporting are Negroes represented in health departments. Forty-three of the cities had no hospital facilities for Negroes and thirty-three reported the existence of acute housing conditions.

The chief causes of death among Negroes are given as tuberculosis, pneumonia and whooping cough. Of 154,000 deaths last year, 40,000 were

attributed to tuberculosis. At least one-third of the 40,000 died because of improper enforcement of sanitary laws. The percentage of Negroes dying of tuberculosis is four times as great as among whites, only few states providing care for Negroes suffering with the disease.

From 1911 to 1923 the death rate among Negroes from tuberculosis has been reduced 41 per cent.

The general death rate is greater, it was declared, in Southern cities than in Northern cities. The average for thirty-three Northern cities is 21.1 in 1,000, while in twenty-four Southern cities the average is 29.6 in 1,000. New York's rate is 11.8 in 1,000 and Kansas City, only city with a Negro health official, has a death rate of 13.5 in 1,000.

Negroes have a better chance of life in rural districts, the excess in birth over deaths being 6.3 in 1,000 greater than in cities.

According to the mortality table, the death rate among insured Negroes in 1911 was 17.5 in 1,000; in 1923 it had dropped to 14.5 in 1,000, or 17.3 per cent, showing that Negro men had increased their life span six years, women having increased their life span five years.

Homicide among Negroes is eight times as great as among the whites. This condition is attributed to living conditions. Better living conditions would result in a lessening of criminal tendencies.

Suggested Programs on the Congregational Missionary Task

Prepared for Use in the Local Church

FOR the information of local church committees who are preparing programs for use in the fall, announcement is made that a series of programs built around the theme, "World Friendship," is being assembled by a joint committee representing the unified Congregational missionary interests.

These programs, serially numbered and undated, offer a larger choice of topics than can be used in a calendar year, and are appropriate for any season. An alternate series of programs will also be offered, suitable for church groups who may wish to pursue a more extended study of missionary problems. Helpful material on the programs will be furnished on application to the National Boards.

Churches and individuals desiring information or material in advance of the published programs are asked to correspond with national headquarters in New York and Boston.

The Mid-West Regional Committee has prepared four programs on the missionary task. These programs with accompanying material may be obtained at the Chicago office, 19 South La Salle Street, Chicago, Illinois.

First Women Missionaries Depicted in Bradford Academy Play

NANCY HASSELTINE JUDSON and Harriet Newell, the first women to go from America as missionaries to a foreign land, were honored in June, when Bradford Academy, Bradford, Massachusetts, celebrated the one hundred and twenty-fifth anniversary of its founding. Since these two young women were among its most renowned alumnae, they were featured in two scenes of the anniversary play, which bore the interesting title of "The Beginnings of Bradford Academy."

The courage and resolution which those two young girls exhibited when they said farewell to their childhood homes and went in the tiny ship, *Caravan,* on the long voyage to India was inspiringly depicted in the play. Equally inspiring was the scene of the ordination in Salem, February 12, 1812, when Adoniram Judson and Samuel Newell, with their young wives, and three young men, received the formal dedication.

The missionaries were sent out under the agencies of the Congregational church by the newly founded American Board of Commissioners for Foreign Missions. The story of their work in India is told in the book by Ethel Daniels Hubbard, entitled "Ann of Ava." In the Bradford Academy play, the two girls were represented by two daughters of a Congregational minister, the Misses Ruth and Louise Burtner of Ansonia, Connecticut.

Young Americans at Play

THE American Missionary Association is emphasizing physical education and directed play in its various schools. In the Sessions Practice School of Talladega College the future teachers get experience for leadership in group and community outdoor recreation as well as for class work.

When noontime comes and classes are dismissed for recess at Ballard Normal, Macon, Georgia, the visitor will see boys and girls gathering enthusiastically around a volley ball court as you see them in the picture here reproduced. Their inter-class sports are a source of much enthusiasm and provide a fine recreational feature in the life of the school. The situation of the campus on the borders of the city in itself favors healthy and delightful recreation. It is in a lovely little valley full of splendid trees.

The Chinese Abroad

EIGHT million Chinese live outside the bounds of their native land, according to figures just published by the Peking Foreign Office after a check with diplomatic and consular missions in foreign countries. Chinese living under American protection number 200,000, of which only 150,000 are in the United States proper. The balance reside in the Philippine Islands. (This official Chinese estimate is interesting, since the United States Census for 1920 gives only 61,639 for continental United States and 23,507 for Hawaii, a total of only 85,000 instead of the 150,000 which Chinese consuls report).

Excluding Australia and Hongkong, more than 1,500,000 Chinese emigrants have taken up their homes under the British flag in various quarters of the world. The Chinese population of Hongkong is 444,648, and of Australia 25,772. In the Dutch Indies the Chinese population is computed to be 2,825,000. French Indo-China ranks high with 1,020,000 Chinese settlers. Other countries in order of numbers are as follows: Malaya, 903,000; Annam, 120,000; Macao, 71,000; Cuba, 60,000; Peru, 45,000; Siberia, 27,000; Ceylon, 2,500. Scattered throughout other countries are estimated to be another 82,000 Chinese emigrants.

Choosing One's Parents

MISSIONARIES have usually to undergo hardship and separation from friends and native land and often to face peril, but they have one compensation: their children have a better cultural chance than those of any other calling. It is a wise child who chooses a missionary and his "better wife" for parents. Attention has been called heretofore to the superior chances which the sons of ministers have of becoming worthy to be included in a Who's Who list—2,400 times the chances of the children of unskilled workmen—but it is to be inferred from Professor Ellsworth Huntington's statistics that children of this particular group of ministers, who volunteer for pioneer work or service in foreign fields, have still better chances.

There used to be a tradition about ministers' sons "going to the devil," which these statistics belie. It probably had its origin in a generalization from some notorious case or cases which had notice simply because shortcomings or faults which might be excused in the children of ordinary parents were measured by higher than ordinary standards of conduct and achievement. But the truth, attested by scientific investigation, is that the child born and brought up in the home of a missionary minister has the best chance in the world of reaching a higher state of culture and making a greater contribution to the common life. This conclusion can hardly be arrived at simply as a result of heredity, even if the missionaries "get better wives than they deserve."

As Dr. Huntington states, one must have a certain equipment of health, adventurous spirit and moral fervor to be accepted as a missionary, whether in Korea or the heart of Africa, in China or South America, or in some out-of-the-way corner of our own country; but even the most ardent hereditists could not find enough of a common character in this diversified group to account for such a ratio of superiority in their heirs. On the other hand, the parent attitude and the childhood training in the homes of the missionaries are much the same in whatever part of the world they happen to be. And generally the conditions are such that the home influence is the dominant one; especially as the families of missionaries are rather more isolated than those in other occupations. Even the physical and moral qualities of the parents would not be adequate to account for the results without the rigorous training which their spiritual fervor prescribes.

It is gratifying to find a fresh instance of the compensations that come to those who have "forsaken houses, or brethren or sisters, or father or mother, or wife or children, or lands," in missionary service. Whatever their inheritance of everlasting life may be, they have a prospect of reward even in this world through the preeminence of their children. The promise that was made to the first missionaries of a gospel whose preaching has now encircled the earth—that "the last shall be first"—has had a latter-day fulfillment in that the missionaries of our time, who are least in their material rewards, are first in the relative achievement of their children. There is something to be said for a system which makes possible this remarkable contribution to human biography.—Editorial from *The New York Times.*

News in Brief

THE American Missionary Association is publishing a new leaflet on "Medical Missions of the A. M. A.," which pictures in an interesting fashion its hospital and medical work. A reprint of "The Modern Hiawatha," which was published years ago, but which has had more or less use each successive year, is ready for distribution. It is a delineation of Indian life and the school at Santee, Nebraska, written in rhythm of Longfellow's "Hiawatha." The tableaus are given while the poem is being read and are interesting and vivid. This may be used in church societies for Sunday School or church use and will make a very interesting evening's program. Price, ten cents a copy or three copies for twenty-five cents. Mr. Rudolf Hertz, Secretary of the Indian work of the Association, has prepared a demonstration which is shorter than "The Modern Hiawatha," but along the same lines, called "Red Hill's Son." This demonstration was presented by Mrs. Hertz at the Annual Meeting in Minneapolis with fine effect. Copies of this may also be secured from headquarters, 287 Fourth Avenue, New York City.

"THE Finnish church at Cloquet, Minnesota, is shedding a new light on Congregational work in the state," writes the pastor, J. E. Tuomisto. "Sunday School is one of the important branches of our organization. Prizes were offered to children who attended regularly and brought their young friends with them. There was not a Sunday during the last quarter that we did not have new pupils. Books were offered for perfect attendance and forty-one were given out. The parents have become interested and are also attending the sessions. One member of the group of non-churchgoing people who attended a program service remarked: 'If we ever let our children go to Sunday School, this is the one they shall attend.' We now have children from seventeen such homes, many of them walking three or four miles to attend."

AN advisory committee, composed of key leaders from each State plus representatives of the national societies, is being formed among the colored churches. This committee will deal with the promotion of the plans of the Commission on Missions as they apply to the missionary apportionment and associated activities. The first meeting was in connection with the National Convention of Congregational Workers Among Colored People at Winston-Salem, June 20-24.

ALLEN NORMAL SCHOOL, Thomasville, Georgia, recently had the pleasure of a visit from Dr. Charles S. Mills, Secretary of the Ministerial Boards. He was making a short stop with his wife at the tourist hotel in town. He came out "to worship" on Sunday morning and a few days later spent a morning looking over the school. During the winter several ladies connected with missionary societies in the North have visited the school while stopping in the city.

In accordance with a custom started a few years ago, Allen Normal School made a spring drive for the school, to raise money for improvements and new equipment. Many letters were sent to friends of the school, plantation people, white business men, alumni, colored friends. The parents and school shared in the gifts by putting on various entertainments and attending those put on by others. Despite the cry of "hard times," about one hundred dollars more were raised this year than last. The results of the publicity were likewise gratifying.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR MAY, 1928

Income for May from Investments	$ 4,880.89
Previously acknowledged	40,773.00
	$45,653.89

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information write The American Missionary Association.

The Book Shelf

THE GOSPEL FOR ASIA. *By Kenneth Saunders. The Macmillan Company. pp.* 245. $2.50.

REVALUING SCRIPTURE. *By Frank Eakin. The Macmillan Company. pp.* 249. $2.25.

Both these books admirably illustrate the modern attitude of devout Christian scholars and thinkers and especially of missionary leaders towards the non-Christian world. How vastly different from that of half a century ago! One need not be as old as Methuselah to remember the time when no candidate for missionary service was acceptable to the American Board except such as were firmly convinced that the people of the pagan world to whom no knowledge of Christ had ever come were utterly and hopelessly bad, their religious belief false and devilish, and that they were one and all doomed to the everlasting burning. Those were the days when the redoubtable Joseph Cook used to thunder from his Tremont Temple platform, amid much applause, his terrible dictum that to admit a hope of salvation through Christ in some future life for those who never heard of him in this one, would be to cut the nerve of missions.

The missionary spirit of today, on the contrary, is one of sympathy, appreciation and hope. Among men of other ages and races than our own we have discovered true searchers after God and have become aware that he whom we know and worship in Jesus Christ has revealed himself to them also as he always does to those who seek him with all their hearts. So that Christly qualities are often to be found among them and in their sacred writings, precious imperishable truths.

Our whole method of forming an opinion regarding the divine attitude toward non-Christian people has changed. It is not drawn today from isolated Old Testament passages relating to the enemies of the Hebrew people, but from the character of God as he has revealed himself in Jesus Christ. Being such a God as he is thus seen to be, what shall we think of his attitude toward benighted peoples and what treatment shall we expect for them at his hands?

Dr. Saunders in his important book has taken up two of the supreme religious writings of the East, The Bhagavad-gita for India and the Lotus Scripture for Japan and has shown how rich and how profound are their spiritual teachings and how striking their harmony, even the similarity between them and the Gospel of John. So that the Fourth Gospel is here offered to the oriental world as an expression of central Christian truth in terms which will appeal most to it. The book is also an attempt to build a bridge between this great Gospel and its two Indian contemporaries, which have so sustained and kindled the faith and devotion of great multitudes in Asia. Dr. Saunders writes out of a profound and intimate knowledge of India's sacred literature and is inclined to assume for his readers a wider acquaintance with such matters than most of us can boast. It would be easier reading, especially in the early chapters, if he remembered our comparative ignorance. But the book is a very able one, skillfully written, and, in certain passages, rises to a noble eloquence. Take, for instance, the following paragraph from the concluding chapter in which he contrasts Christianity with the other religions:

"What, then, is Christianity at its best? It is a passionate love for God as he reveals himself in Jesus Christ; a grateful love for his amazing generosity; a resolute love which does not doubt or fail in times of darkness, and which works itself out in a determined fellowship amongst men; a pure love which makes sin detestable, and materialism contemptible; an intelligent love which faces the facts and yet holds to its radiant belief in that world of hope and love which Jesus made real and possible. It is, in a word, love triumphant over death, sin and doubt. The thirteenth chapter of First Corinthians is its greatest hymn, because it keeps closest to the fact of Christ, it embodies most faithfully the life he lived among men, and it gives us the truest picture of how that life may be continued and reincarnated from age to age. Its unique value over against other great hymns of mankind—and it is a great anthology which includes the hymns of Cleanthes and the Bhagavad-gita and the psalms of the Indian saints—is that this hymn is a biography; wherever it says love we can put the name Jesus, and he meets the test and fills us with a sense of reality and power. The Jesus of history is the *differentia* of the Christian religion. He *is* his religion."

Dr. Eakin deals with the Bibles of the world, those sacred writings in which the religious beliefs of mankind are recorded and authoritively expressed. He approaches his theme with that impartial interest which marks scientific method and spirit.

The book has three parts. The first takes up general questions: the extent, content and character of such scriptures and their origin, the rise and persistence of bibliolatry, the relation of Bibles to the clergy, to tradition, to the doctrine of the inner light, and to culture, various systems of scriptural interpretation, scientific and "practical", professional and non-professional, collective and individual.

The second section of the book is given to brief accounts of five great world Bibles, the Vedas (Brahmanic), the Avista (Zoroastrian), the Tripitaka (Buddhist), the King and Shu (Confucian) and the Koran (Mohammedan) and with a contrast between these and our own Jewish-Christian Bible.

The third section of the book deals with the influence of Bibles in the past, the present and the world of tomorrow. All these things are matters of first importance as our author makes us realize. His style as a writer is simple and clear, his treatment of his subject instructive, fresh and full of interest. We regard the book as one of unusual value and heartily commend it to our readers.

The greatest thing to be said about the Jewish-Christian Scriptures he concludes, is the fact that "they enshrine the most significant figure of religious history, whom they present with unparalleled simplicity and effectiveness—Jesus of Nazareth."

Bible Complete, in 31 volumes. $2.00. Sample 5 cents. Address (Miss) Elizabeth Merriam, Framingham, Massachusetts.
Mention The American Missionary